

ELMER H. AMMERMAN
Chaplain (Major) USA
C-22

LAYMAN-LED RELIGIOUS SERVICES

Unclassified

U. S. Army Chaplain School
Fort Hamilton, New York
010800 November 1963

File No. _____

SUBJECT: Layman-led Religious Services

1. PROBLEM. To examine, evaluate, and determine if a program of Layman-led Religious Services for small isolated units and detachments not covered by chaplains or other clergymen is needed and feasible for the U S Army. This program could include all units not accessible, temporarily or permanently, ~~to~~ chaplains.
2. ASSUMPTIONS.
 - a. Dispersion resulting from present concepts of general war, commitment of Special Forces Detachments, Civil Affairs Teams, and other similar units will continue indefinitely.
 - b. A program similar to that used by the U S Navy would be acceptable, if required and approved by the U S Army. (Annex C).
 - c. Personnel of the U S Army are as ~~capable~~ capable to conduct such services as are personnel of the U S Navy.
3. FACTS BEARING ON THE PROBLEM.
 - a. There are certain religious services that can be led or conducted by laymen of the three (3) major faiths of America, Protestant, Roman Catholic, and Jewish, for others of like faith.
 - b. The U S Army presently has numerous small isolated units of varying natures which do not have regular and frequent visits by any clergy.
 - c. Other such units which do have clergy visits regularly are visited by clergy of only one denomination.
 - d. Layman-led services, within bounds permissible, are better than no services at all.
 - e. Layman-led services similar to those indicated in this study are presently being conducted by personnel of the U S Navy under a fully tested program adopted with knowledge and approval of the denominations concerned. (Annex C).
4. DISCUSSION.
 - a. The technical and administrative services must continually adjust and modify their organization and methods of operation to support the rapidly changing operational concepts of U S Army units.
 - b. The operational concepts of the Chaplaincy must be evaluated in light of a constant mission within a changing situation.
 - c. An acceptable operational system for religious coverage must:
 - (1) Provide the full spectrum of religious support for the entire command wherever and whenever possible.
 - (2) Provide the nearest to the full coverage mentioned above when the optimum situation does not exist.
 - (3) Provide the best possible guidance to the commander who is without a chaplain, yet is still charged with the religious life of his command.
 - d. The operational concepts of the Chaplaincy must be as extensive as possible, even if at times extended on a lesser qualitative basis through a more quantitative method.

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- e. The more extensive religious coverage required by current unit and personnel deployment can be met in one of the following ways:
 - (1) Providing a greater chaplain to troop strength ratio.
 - (2) Provide Layman-led coverage, (with the limitations inherent therein) as an alternate solution.
- f. The Layman-led Religious Service.
 - (1) Advantages - More personnel would be attending religious services than if no such layman-led services are conducted.
 - (2) Disadvantages:
 - (a) Not all rites and services can be held by a layman.
 - (b) Layman-led services would have to depend upon voluntary leadership, or command appointed leadership, perhaps not of the quality desired.
 - (c) The entire layman program would have to be written and closely supervised by chaplains, placing another burden on them. (Annex C).
 - g. Further discussion is attached. (Annex B).
- 5. CONCLUSION. The only possible coporate religious coverage that can be afforded many personnel of the U S Army is layman-led coverage, and such coverage is better than no coverage at all.
- 6. ACTION RECOMMENDED.
 - a. That the conclusion in paragraph 5 above be adopted as policy.
 - b. That a program of Layman-led Religious Services be instituted under the direction of the Office of the Chief of Chaplains.
 - c. That the attached letter (Annex A) be signed and forwarded to the Commanding General, U. S. Continental Army Command.

ERL
ELMER H. AMMERMAN
Chaplain (Major) USA

ANNEXES: A - Letter to CG, USCONARC
B - Discussion
C - U S Navy letter and Layleader Handbook
D - Special Forces Prayer Card
E - Bibliography

CONCURRENCES: (Omitted)

ACTION BY APPROVING AUTHORITY:

Approved (disapproved), including (excluding) exceptions as noted.

GREGORY R. KENNEDY
Chaplain (Colonel) USA
Commandant

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Staff Study

Unclassified

ANNEX A

Unclassified

U. S. ARMY CHAPLAIN SCHOOL
Fort Hamilton, New York

File No. _____

1 November 1963

SUBJECT: Layman-led Religious Services

TO: Commanding General
U S Continental Army Command
Fort Monroe, Virginia

1. Current policy on providing religious services to all personnel of the U S Army is in fact obsolescent in method, in that many small units and detachments are not accessible to chaplains. Present concepts render it impossible to conduct religious services for many personnel with the number of chaplains authorized.

2. It is recommended that a program of Layman-led Religious Services outlined in inclosure Number 1 be implemented immediately for use as required throughout the U S Army.

GREGORY R. KENNEDY
Chaplain (Colonel) USA
Commandant

1 Incl
Layman-led Religious Services Program

Staff Study

Unclassified

ANNEX B

ANNEX B

DISCUSSION

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1. GENERAL.

In spite of today's emphasis on sophisticated weapons systems, the individual soldier remains the most critical element in the nation's power. FM 101-5 states, "The uncertainty, shock, isolation, and rapid change in nuclear warfare requires a greater reliance upon individual ability and initiative." The Army must develop in the individual soldier those traits of character which will make him a reliable defender of his nation on the battlefield, in garrison, in a lonely and desolate place, or in the civilian community after his discharge.

The commander must rely increasingly on the individual soldier's qualities such as courage. Such qualities of character are the intangibles of human nature which motivate the soldier, or the lack of which reveal him as a vacillating opportunist.

Faithfulness in matters of religion is one of the foundation stones of character and dependability. Therefore, the commander has required statutory responsibilities pertaining to religious matters, and a responsibility emanating from the knowledge that the best soldier is one who remains true to himself, to his God, and to his cause as a soldier. These are all integrated and inter-twined in a manner well known to students of human nature.

2. CHANGING MILITARY CONCEPTS AND RELIGIOUS COVERAGE.

The cold war of today and the possible hot war of tomorrow have presented the U S Army with a situation in which a great number of personnel are in small units that are often isolated and detached for considerable periods of time. These units and detachments may be in countries not having any or all of the major faiths of America. In addition, regular units may be so dispersed that chaplain or civilian clergy coverage will be unobtainable as needed. Therefore, operational concepts of the Chaplaincy must be evaluated and modified, if required, in the light of a changing situation. An acceptable operational system for religious coverage must provide the most complete religious ministrations to the greatest number of personnel. This coverage must be of the highest quality, and in accord with the requirements of the individual and his denomination.

3. RESPONSIBILITIES OF THE COMMANDER PERTAINING TO RELIGION.

"Commanders are responsible for the religious life of their commands" AR 165-15, Para 8. The commander normally depends upon his special staff officer, the chaplain, to perform the duties involved in fulfilling this responsibility. When a commander does not have a chaplain he looks to other units who do have one for chaplain assistance in what is commonly known as area coverage. If no military chaplain is available, then the commander turns to civilian clergy help. But often none of the above are available, yet he still has the responsibility of the religious life of his command. Under such sub-optimum situations the commander needs guidance from the Chaplaincy that will assure him that he and his command are still accomplishing the religious needs in so far as

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is possible. At various times and places laymen have been called upon to do whatever they could and would to relieve the situation. But no formal policy nor guidance has been available to the commander, in the U S Army. Some limited, minimal guidance has been furnished by individual chaplains, an example of which is attached. (Annex D).

Neither Department of the Army manning levels nor the nation's ministerial resources are adequate to assign enough chaplains to cover all the units indicated in this study. Nor would this be feasible tactically. Therefore an alternate means of providing the next best religious coverage is apparently the only alternative. This can only be the Layman-led type service.

4. THE LAYMAN-LED RELIGIOUS SERVICE.

The U S Army has had various chaplain-sponsored laymen services where the non-clergyman was utilized more than normally in the conduct of the service of worship. This is true of civilian congregations as well, and of all three major faiths. There have been times when the layman has been given the entire responsibility of the service, this being limited to a type service that the particular denomination would permit, and within the capabilities of the person. Commanders have designated or appointed personnel of their command to be religious leaders when no clergy was available. This practice has had no official sanction and has been frowned upon to say the least. It has often led to embarrassment, although in fairness it should be mentioned that occasionally it has served a situation quite well. The chief difficulty in the past has been the lack of proper and adequate guidance for the commander when no alternate coverage was available.

The U S Navy has had a Layleader program of religious services for a number of years. (Annex C). Their situation is in many ways not unlike that in which the U S Army now finds itself with respect to units with no or limited chaplain coverage. The Navy would have some advantages over the Army in that tape recordings could be more widely used by the Navy for assistance in the service, but these tapes are not an absolute requirement for a Layleader service.

Advantages of a Layman-led approach to the problem are summed up in the fact that more personnel would be attending religious services than if no such layman-led services are conducted. Wherever men go, they can take with them not only their religious faith, but the best guidance that our clergy can give them to conduct corporate worship in the best manner possible under the circumstances. This should also produce a continuity of worship that would result in increased attendance at normal services when occasions again permitted. It is well to keep in mind that participation is always a positive factor in religion as in other areas of life.

Disadvantages are found in the limiting factors which follow:

- a. Not all needed ceremonies, rites and services can be held by laymen. Denominations differ as to what these factors may be, some having no restrictions, and others having a very narrow and limited area of layman permitted leadership. The most restrictive is the Roman Catholic in that the mandatory Holy Mass can only be conducted by an ordained priest, and

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the layman is limited to the saying of the Rosary, and that without a 'sermon' attached. Jewish personnel are almost without restriction in the performance of services. Protestants have almost as many variations as there are churches, ranging from total coverage permitted by laymen, to restrictions equivalent to that already mentioned for Roman Catholic personnel.

- b. Layman-led services would have to depend upon voluntary leadership, or command appointed leadership. This would mean that limitations would be placed upon the program by personnel assigned to a command through normal assignment policies, as it is not anticipated that permanent lay-leaders be designated and assignments be made with this as a consideration.
- c. The entire Layman-led program would have to be written and closely supervised by chaplains, placing another burden of responsibility upon them. (Annex C).

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Staff Study

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ANNEX C

U S NAVY LAYLEADER HANDBOOK AND LETTER

ANNEX C

Unclassified



**DESTROYER FORCE
UNITED STATES ATLANTIC FLEET
NEWPORT, RHODE ISLAND**

Dear Chaplain Ammerman:

I am including our DESLANT LAYLEADER GUIDE and Sermons and also the manuals put out by the Atlantic Fleet Chaplain. We send these out to each of our ships for distribution by the C. O. to the Protestant Layleader. We also make available to the ships tape recordings of music for services. (Ten Protestant Services on a tape; 1 side of a tape of music for Catholic Rosary Service). From time to time Layleader retreats have been held and the individual Squadron Chaplains work with their layleaders personally on a continuing basis.

The chaplain with 6 to 13 ships in his care -- is the circuit-rider and holds services as often as possible on the various ships. In his absence, the layleader conducts the service. For our Catholic coverage we try to have Mass aboard the larger ships in central locations. The Catholic layleaders are authorized only to hold Rosary Services and devotions and are not authorized to preach.

We shall be happy to receive copies of any materials you prepare for your layleader program, as they may help us as we revise or supplement our materials.

Very sincerely,

William F. Hollis Jr.

William F. Hollis Jr.

LT, CHC, USN

Assistant Force Chaplain

RELIGIOUS LAY LEADER GUIDE

**"FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY
NAME, THERE AM I IN THE MIDST OF THEM." (MATT. 18:20)**

U. S. ATLANTIC FLEET



Revised 1 November 1962

P. W. DICKMAN,
CAPT., CHC, USN
FLEET CHAPLAIN

FOREWORD

Navy Regulations charges the Commanding Officer with the responsibility of meeting the religious needs of all hands. Your Commanding Officer has selected you to assist him in carrying out this very important duty.

Down through history, seafaring men have taken their religious faith with them. Wherever they found themselves on the high seas, they gathered together to sing praises to their God, to lift their thoughts and feelings to God in prayer, and to be inspired by His Word.

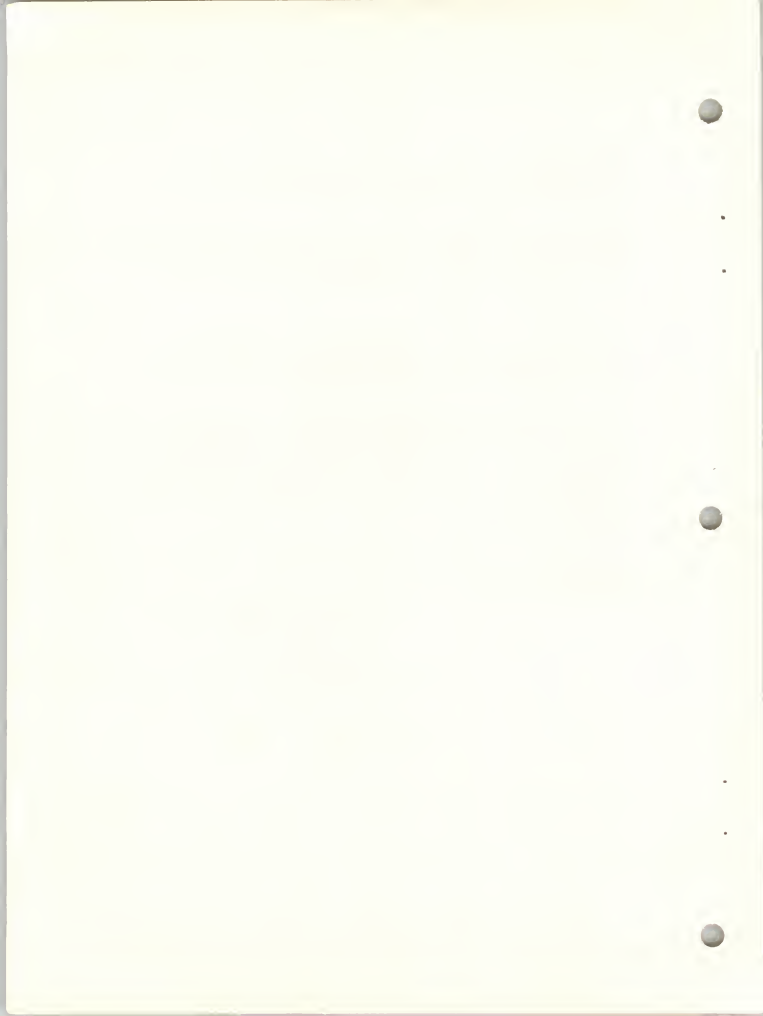
It is in this long and honorable tradition, handed down from those hearty, religious men of faith who have gone before, that you now stand as a designated Religious Lay Leader on-board your ship of the United States Navy.

This Lay Leader Guide has been developed and distributed as a means of helping you to be most effective in performing your tasks as a Religious Lay Leader. But mechanical aids and technical hints are not enough. A true spirit of humility, an abiding faith in Almighty God, and sincere dedication to the principles of your religious faith are all important if you are to properly carry out your responsibility as a Religious Lay Leader.

May God add His blessing to this very important task of Leading men to God.



P. W. DICKMAN
Captain, Chaplain Corps, U. S. Navy
Force Chaplain



DEPARTMENT OF THE NAVY
Bureau of Naval Personnel
Washington 25, D. C.

BUPERS 1730.6
Pers-J13-hbn
22 September 1960

BUPERS INSTRUCTION 1730.6

From: Chief of Naval Personnel
To: All Ships and Stations

Subj: Use of lay leaders in religious services

Ref: (a) Navy Regs., art. 0711
(b) BuPers Manual, art. C-12203(1)(c)
(c) Chaplains' Manual, NavPers 15664-B, par 2404(NOTAL)

1. Purpose. The purpose of this Instruction is to promulgate policy guidelines for conducting religious services by lay leaders within the Naval Establishment.

2. Background. Almost all religious groups permit, in the absence of their ordained clergy, some form of public worship or devotion under the leadership of laymen. For many years dedicated personnel have conducted such services in the Navy to the immeasurable benefit of the corporate life of the seagoing community as well as the individuals concerned.

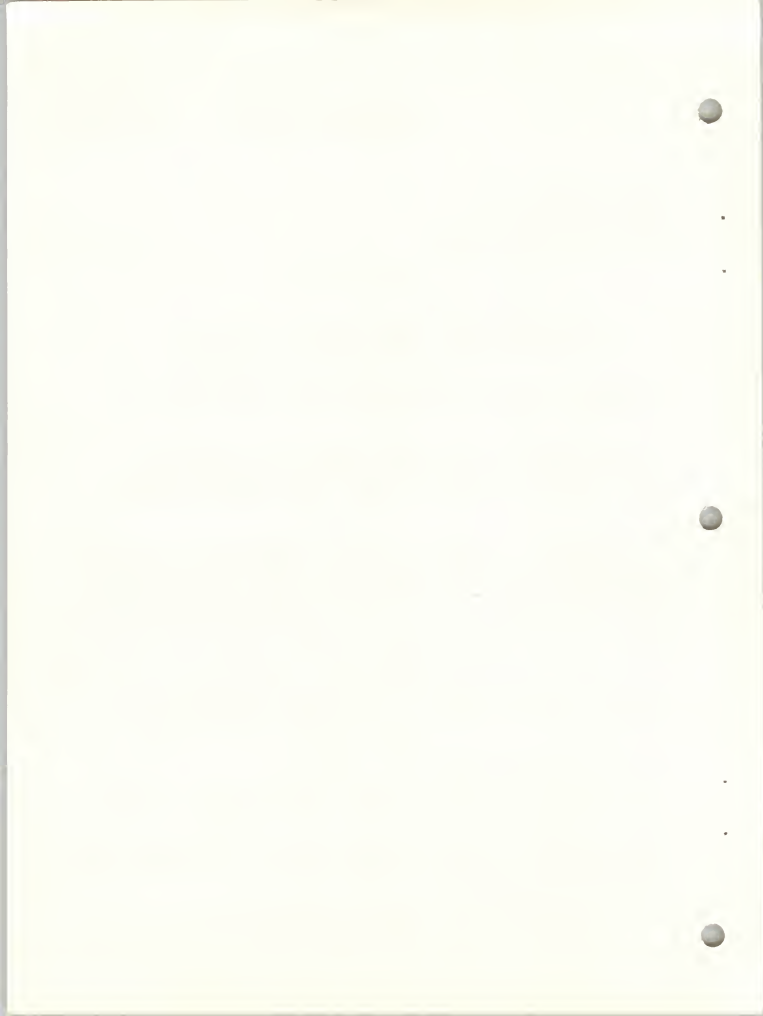
3. Responsibility. Reference (a) places the responsibility for the conduct of divine services on the commanding officer. When there is no chaplain attached to the command, the commanding officer shall engage the services of any naval or military chaplain who may be available; or, failing in this, shall, when practicable, invite a civilian clergyman to conduct religious services. The value and desirability of sending organized church parties to regularly conducted divine service is emphasized. When no military or civilian clergyman is available the commanding officer or his delegated lay leader may conduct the service. Lay-conducted services are an adjunct to the chaplain's religious ministry and are not to be considered a substitute for divine services conducted by a chaplain or an ordained civilian clergyman.

4. Scope and Limitations. The following statements define the boundaries of the lay leadership functions:

a. Personnel of the Navy and Marine Corps, except for commissioned chaplains, will not administer sacraments aboard naval ships or activities.

b. Lay leaders will conduct an orderly service but will refrain from formal preaching, specialized counseling, and other activities which presume ordination by a religious body.

c. Offerings will not be taken at lay-conducted services.



5. Action.

a. Selection. Care must be exercised in the choice of lay leaders to insure that those who conduct lay services are officers and men who have proven themselves effective and responsible persons and who are respected by their shipmates. Untold damage to the religious life of a ship or station and to religious faith can be caused by an unqualified lay leader who may use the position to expound original theories or singular views. The commanding officer will appoint one or more lay leaders to represent each of the major faiths: Protestant, Catholic, and Jewish. The advice and assistance of the appropriate fleet, force, flotilla, or squadron chaplain will be utilized in selecting personnel. Prospective lay leaders will be interviewed to insure that they are conscientious adherents to their respective faith, that they hold a good reputation among their shipmates, and that they are well motivated for such an assignment.

b. Supervision. In compliance with references (b) and (c), commanding officers will insure that lay leaders receive instructions and guidance from the appropriate chaplain, and that regular and adequate chaplain supervision is provided. Fleet, Force, Flotilla and Squadron chaplains may assemble lay leaders for consultation, encouragement, and instruction as time and circumstances permit.

6. Ecclesiastical Supplies. It is anticipated that basic ecclesiastical supplies such as Testaments, Sunday Missals, Jewish Prayer Books, Hymnals, Rosaries, and Medals, etc., will be made available to lay leaders by the appropriate chaplain within the limitations imposed by appropriations. From time to time readings, pamphlets, and other materials will be made available to the lay leadership program by the Chief of Chaplains.

/s/ALMON E. LOOMIS
ALMON E. LOOMIS
Acting Chief of Naval Personnel

Distribution:
SNDL Parts 1 and 2
Marine Corps List 7

Additional copies may be obtained from:
NSC, Norfolk, Va.
GSD, NSC, Oakland, Calif.
Supply Dept., NWP, Washington, D.C.



UNITED STATES ATLANTIC FLEET
Headquarters of the Commander in Chief
Norfolk 11, Virginia

CINCLANTFLT
1730.1A
17 May 1962

CINCLANTFLT INSTRUCTION 1730.1A'

From: Commander in Chief, U. S. Atlantic Fleet
To: DISTRIBUTION LIST

Subj: Religious Lay Leader Activities

Ref: (a) BUPERS Manual, Art. C-12203(c)
(b) Chaplains' Manual
(c) BUPERS Instruction 1730.6

Encl: (1) CINCLANTFLT Report Symbol 1743-1

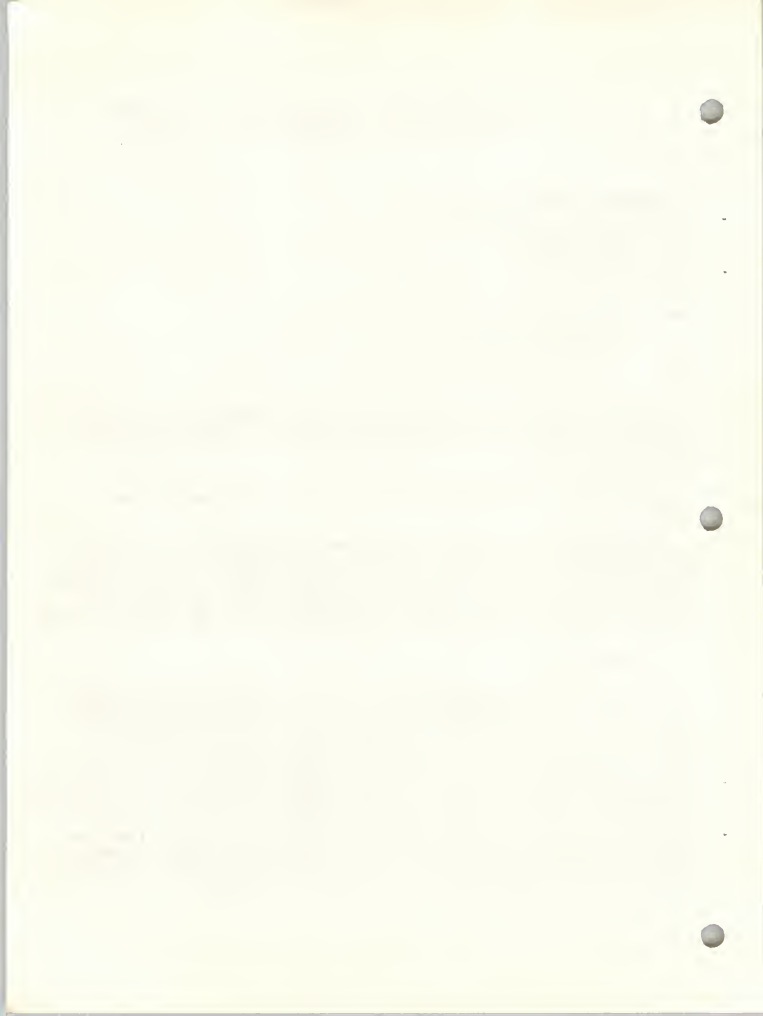
1. Purpose. To set forth policy governing the appointment and functioning of religious Lay Leaders in ships and stations of the U.S. Atlantic Fleet when chaplains are not available or religious services conducted by clergymen are not readily accessible.

2. Cancellation. CINCLANTFLT Instruction 1730.1 is hereby cancelled and superseded.

3. Background. The employment of Lay Leaders to supplement or supply the services ordinarily provided by chaplains is an established custom in the Navy. Aboard ships or stations to which no chaplain is assigned, or to which a chaplain of a particular major denominational group is not assigned, Lay Leaders have provided a vital and valuable service by keeping the spirit of religion alive and affording personnel an opportunity of public worship.

4. Discussion.

a. The provision of divine services for naval personnel remains the command responsibility of the commanding officer, and the professional responsibility of the chaplain. To protect the religious interests of its personnel, the Navy commissions as chaplains only those clergymen who have completed a minimum of three (3) years of postgraduate study in preparation for the religious ministry, and have been endorsed for military service by their sponsoring denominations. It is obvious that the full religious ministry of the chaplain cannot be assumed by or delegated to a layman who lacks theological training, ordination, and ecclesiastical endorsement. Hence, while the continued and increased use of religious lay leadership is encouraged when no chaplain is available, it is not intended that chaplains delegate to laymen their own responsibility of religious ministry, or that commanding officers content themselves with the program of lay leadership to the exclusion of efforts to obtain the services of a chaplain.



CINCLANTFLT INST. 1730.1A
17 May 1962

b. Lay Leaders may conduct prayer and worship services for Protestant, Roman Catholic or Jewish groups when chaplains of those denominations are not available to officiate or the organization of church parties is not feasible. Inter-denominational or "all faith" services shall not be conducted. Lay Leaders may be designated by the commanding officer to assist personnel in gaining access to chaplains or civilian clergymen of their choice. They may serve as organizers of church parties and as liaison between the commanding officer and chaplain or civilian clergymen who are invited to conduct services aboard.

c. Lay Leaders may not administer Sacraments or assume the chaplain's role as advisor in religious matters. They shall not act as religious instructors except for specific denominational groups and then only after written certification by a chaplain of the denomination concerned. Lay Leaders shall not attempt formal preaching. Protestant Lay Leaders may conduct discussion of Bible topics, using as guidelines materials furnished by Fleet or Force Chaplains. Roman Catholic Lay Leaders, by the Canon Law of their Church, are not permitted to preach.

5. Action.

a. Selection and Appointment. Lay Leaders should be selected on the basis of suitable moral character and level of religious interest. It is recommended that selectees be interviewed by a chaplain prior to appointment. Selected Lay Leaders shall be appointed in writing by the commanding officer. Every effort shall be made to permit Lay Leaders to attend such training conferences as may from time to time be arranged by Fleet, Force or Squadron chaplains.

b. Reports. Commanding Officers are directed to submit a statistical report of services conducted by religious Lay Leaders at the end of each quarter of the calendar year to the Force Chaplain. Negative reports are not required. The report form given as enclosure (1) exemplifies the format to be used. Symbol 1743-1 is assigned and shall be used to identify this report.

/s/WALLACE M. BEAKLEY
WALLACE M. BEAKLEY
Deputy and Chief of Staff

DISTRIBUTION:

List: I (less HH and I)
II



ENCLOSURE (1)

CINCLANTFLT 1730.1A

From: Commanding Officer _____
To: _____

Subj: Report of religious activities for the quarter ending _____

CATHOLIC

1. Name and rank/rate of layman conducting services

2. Number of services conducted _____ Total attendance _____

PROTESTANT

1. Name and rank/rate of layman conducting services

2. Number of services conducted _____ Total attendance _____

JEWISH OR OTHER (SPECIFY)

1. Name and rank/rate of layman conducting services

2. Number of services conducted _____ Total attendance _____



ACKNOWLEDGEMENTS

This publication has been prepared in the office of the Fleet and Force Chaplain, Service Force, U. S. Atlantic Fleet. Material and suggestions have been compiled from the following:

Manual for Religious Lay Leaders
Commander Service Force
U. S. Pacific Fleet

Lay Leader Guide - DESLANT

Lay Leader Manual, 1958
Commander Cruiser-Destroyer Force
U. S. Pacific Fleet

Church Service Programs, Volume I,
Prepared by chaplains on duty in the
U. S. Naval Training and Distribution Center
Treasure Island, California

Sermon Outlines, Series I
Issued by the Fleet and Force Chaplains Office
U. S. Atlantic Fleet, July 1952

Order of Worship, Sermon Outlines
Sermons and Sermonettes; prepared by
Fleet Chaplain's Office, U.S. Atlantic Fleet
December 1954

Manual for Layman's Worship Services
Prepared by Chaplains' Division
Bureau of Naval Personnel

Guidelines for Roman Catholic Lay Leaders
Guide prepared by LCDR William F. DOYLE,
CHC, USN.

Guidelines for Jewish Lay Leaders prepared
by CDR S. SOBEL, CHC, USN.



RECORD OF CHANGES TO COMSERVLANT PROTESTANT LAY LEADER GUIDE

Change No.	Date of Change	Signature & Rank/Rate

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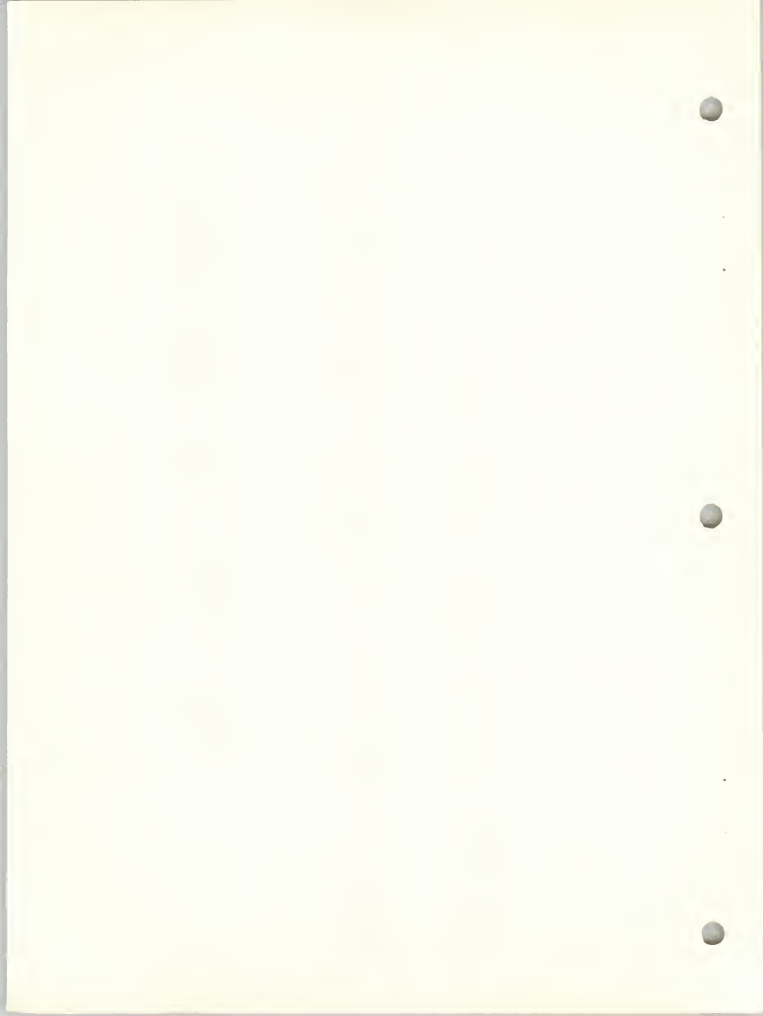
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Chapter I

THE LAY LEADER INTRODUCTION

This handbook has been compiled to assist you in fulfilling your responsibility as one of the Religious Lay Leaders of your ship. This responsibility is not just another collateral duty to be taken lightly, but one which holds a challenge for serving God and your fellow men. The fact that you were selected for this important function is evidence of the trust placed in your ability, initiative, and diligence.

The ratio of U.S. Navy Chaplains is approximately one to every twelve hundred and fifty personnel; so you can readily see the need for the utilization of men such as yourself to propagate a service of real value for the Kingdom of God. Lay Leadership is not something new, but is a continuation of a long and honorable tradition in Christianity. In the New Testament you will find many instances of ordinary Christians who assumed the responsibility of leadership within their own groups.

Even though you may be qualified as a clergyman in your respective church, it is to be understood that this is not your function in the Naval Service. Therefore, you are prohibited from administering Holy Communion or any other sacrament. Arrangements may be made through your Squadron or Force Chaplain to satisfy special religious personnel needs. You are not to assume the role of the Chaplain.

A service which will be effective and meaningful requires planning and preparation. It is not necessary that you conduct the entire service without assistance. In fact, by asking others to be responsible for various parts (such as a prayer, responsive reading or the Scripture lesson) you will be helping to develop leadership in others as well as yourself. May we also suggest that, when practical, the group read the prayers and scriptures with you.

Experience in your new responsibility is not nearly so important as your sincerity. The following material is intended as a guide to effectively leading a worship service where no chaplain is available. Carry on with diligence; and as you plan for the important hours when man approaches Deity, keep in mind that you are making it possible for God to speak to men in a way that will affect their daily lives.

These materials are not distributed to limit the Lay Leader in his functions but to guide him and furnish source materials. The Lay Leader is urged to use his own initiative in employing these materials. Selection of hymns, scripture, prayers, and sermon material should be harmonized to fit a particular Sunday and/or the situation on a particular ship.

Periodically, additional worship services, sermons, prayers and outlines will be forwarded. Seasonal materials will be sent for special days during the year (e.g., Easter, Mother's Day, Christmas, etc.) to be inserted at the appropriate place in your guidebook. You may want to place this book in a loose leaf binder in order to facilitate the use of various chapters.

THOU SHALT

1. Be Sincere - don't put on a show.
2. Lead in Worship - by worshipping with your group.
3. Be thoroughly prepared. A meaningful service of worship requires careful planning and preparation.
4. Make sure that all participants are prepared.
5. Know what you are trying to accomplish - know the purpose for each part of the service.
6. Encourage intelligent participation of congregation.
7. Always be alert to impious interpretations; eliminate them.
8. Be master of the situation yet humble.
9. Remember that only YOU can know the objective of your service - therefore, select hymns, Scripture, etc. which will reflect your theme.
10. Keep your worship human, warm-hearted and dignified.



OPPORTUNITIES AVAILABLE TO

LAY LEADERS

It has already been noted, and should always be remembered, that the lay leader is strictly what his title implies. He is not a chaplain. He must therefore limit himself to activities which could be performed by any consecrated individual and which do not hinge upon ordination as a clergyman, priest or rabbi. In particular, he must remember that every public activity of the lay leader must first be approved by the Executive Officer

Within these limitations there are a number of opportunities available to a religious lay leader to function in that capacity:

1. Conducting services of worship for men of his faith while the ship is deployed at sea and when a chaplain is not available. This is his primary function.
2. Organize church parties. When the ship is in port the lay leader should endeavor to arrange for a chaplain to come aboard for services, or to set up church parties to attend services ashore or on another ship where a chaplain is present. This involves ascertaining the time of services in shore chapels or on other ships and making arrangements for announcing the services and for transportation to and from the services for those desiring to attend. Transportation arrangements should be made through the Executive Officer or Command Duty Officer.

Also, the lay leader can provide valuable service by arranging for visits by personnel to local native churches overseas. This will involve procuring information about services in the native churches either from the shore based chaplains or by direct visit to the pastors of the churches. Personnel may not understand the language, but the experience of worshipping with such a congregation aids both the Americans and the native personnel in their understanding of each other and of the common bond of Christian worship.

3. Morning and/or Evening Prayers over the LMC have proven to be very meaningful on many Navy ships. If these are offered, with the approval of the Executive Officer, it would be well to have the Catholic and Protestant lay leaders alternate in offering the prayers. Permission for these, as to hold any religious service, must be procured from the Executive Officer. Specific permission for each prayer must be procured from the OOD to prevent interference with ship's routine. All circuits should be cut in when practical. It is advisable not to offer such prayers while movies are being shown.

A recommended time for morning prayers is just before pipe to breakfast. In the evening, just before taps has been found to be appropriate. Learn to speak clearly into the LMC microphone. Do not hold the microphone too close to the mouth.

The prayer should be brief, preferably 30-45 seconds in length. WRITE OUR THE PRAYER and read it. Remember that you are being heard by men of several faiths, so keep the prayer general enough to be acceptable to all. In this manual are numerous brief prayers suitable for use as evening or morning prayers.

The prayers can be introduced simply by announcing: "This is the morning/evening prayer. Let us pray."

4. Bible Study Groups: Some lay leaders will feel qualified to lead a Bible study group. Again permission must be procured from the Executive Officer before such a group is organized. And again it should be remembered that several denominations may be represented. The Bible study sessions must not be allowed to become occasions for the arguing of some one particular interpretation. Rather there should be an endeavor to understand what the Scripture is saying. The Squadron or Force Chaplain can assist in developing Bible study groups and in selecting approved study material.

5. Periodic seminars are scheduled to better meet your needs as the lay leader. It is highly recommended that full consideration be given to these conferences. In addition, avail yourself of the Fleet and Force Chaplains Office for needed supplies.

It is hoped that after reading this document you will experience the total impact and challenge set before you as you endeavor to bring man closer to God through the Lay Leader program.

P. W. DICKMAN
CAPT, CHC, USN

(Portions of the above were extracted from the Manual for Religious Lay Leaders, October 1962, COMSERVPAC.)

CHAPTER II

THE LAY LEADER'S EQUIPMENT

PHYSICAL ARRANGEMENTS

The location and time of your service must first be approved by your Executive Officer. Keep in mind the accessibility and ventilation of your choice, plus an area which is relatively free from noise. In these respects, may we suggest the mess hall, recreation room or library. Also in good weather, appropriate places on the weather decks may be utilized.

Arrange a time that will ensure the maximum attendance. Be aware of the fact that the Lay Leader of another faith may desire to function for his group: so have your services scheduled far enough in advance to eliminate confusion.

Make sure that everyone aboard your ship is aware that worship services are to be held. To use an old adage, "It pays to advertise". This may be effectively accomplished by inserting a notice in the plan of the day, ship's newspaper, posters, and by announcing the service over the PA system. Be sure to include date, place and hour in all such notices.

The prerequisite for creating a spiritual bond in group worship is atmosphere. Any place you may have selected for worship can be given an ecclesiastical setting by the use of a draped background, the cross, candles and flowers (real or artificial). You may improvise an altar from a mess table, place upon it a cross, the open Bible and some candles. Your service may only occupy a minor portion of the week, but its religious significance and worth need never be underestimated.

Also keep in mind that it is a courtesy to wait for the commanding officer or a flag officer to arrive before beginning the service if they have made known their intentions to attend. Have adequate seating for them and for all hands if it is possible. If requested, the duty section may be of great assistance in rigging for Divine Services.

If you are fortunate in having a field organ on your ship, make sure the musician is briefed on your order of worship, hymns, etc. If you are using a tape recorder, be sure to check the machine and voltage (See page re: Tape Recorders). There are tape recorded services available, but these are not as satisfactory as the actual physical direction. Take advantage of any musically inclined personnel.

Insure, too, that you have adequate hymnals, Bibles, Testaments, etc. before an extended cruise. These may be provided by the squadron Chaplain or Force Chaplain's Office. If there is no rack for religious reading matter, put in a request for one.

When in port, organize Church parties. Information as to an English speaking church in foreign ports may usually be obtained from the boarding officer, a member of the U.S. Naval mission, or a representative from a U. S. Embassy.

In the event that a "circuit riding" Chaplain comes aboard for services, remember that he is a guest on your ship, and your men will have the privilege of receiving Holy Communion. There may be other ships and men awaiting his services, so forethought and planning on your part will greatly increase his effectiveness. As a preparation for the Chaplain and a review for yourself as lay Leader, check the following list:

- Arrange for time and space
- Advertise
- Alert duty section for seating, etc.
- Prepare for church music (organ or recorder)
- Set up the Altar
- Arrange for distribution of hymnals, bulletins, etc.
- Request that the church pennant be flown
(and if you have a visiting chaplain- -)
- Meet the chaplain and advise him of your capacity. Assist him in his service if he so desires.

At the conclusion of the service, a report must be made to the Executive Officer regarding service attendance. See: CINCLANTFLT INST 1730.1A included in this handbook on page ii.

Thirty minutes before scheduled services request that the word be passed: "Protestant Divine Services will be held in the _____(place) at _____(time). Duty Division, rig for church". Three minutes before the service commences, have the church call played over the 1 MC, if feasible, and request that the following word be passed: "Protestant Divine Services are now being held in _____(place). Knock off all games. The smoking lamp is out. Keep silence about the decks during divine services." Notify the OOD of the completion of the worship service.

LIBRARY

For those desiring extensive individual study, the following books are recommended as part of the Lay Leader's library:

The Abingdon Bible Commentary. Edited by Eiselen, Lewis and Downey. (A one volume commentary on the Bible)

A Bible Concordance. (Alphabetical list of principal words of the Bible - with book, chapter, and verse)

Hastings' Dictionary of the Bible. (Description of terms and characters of the Bible)

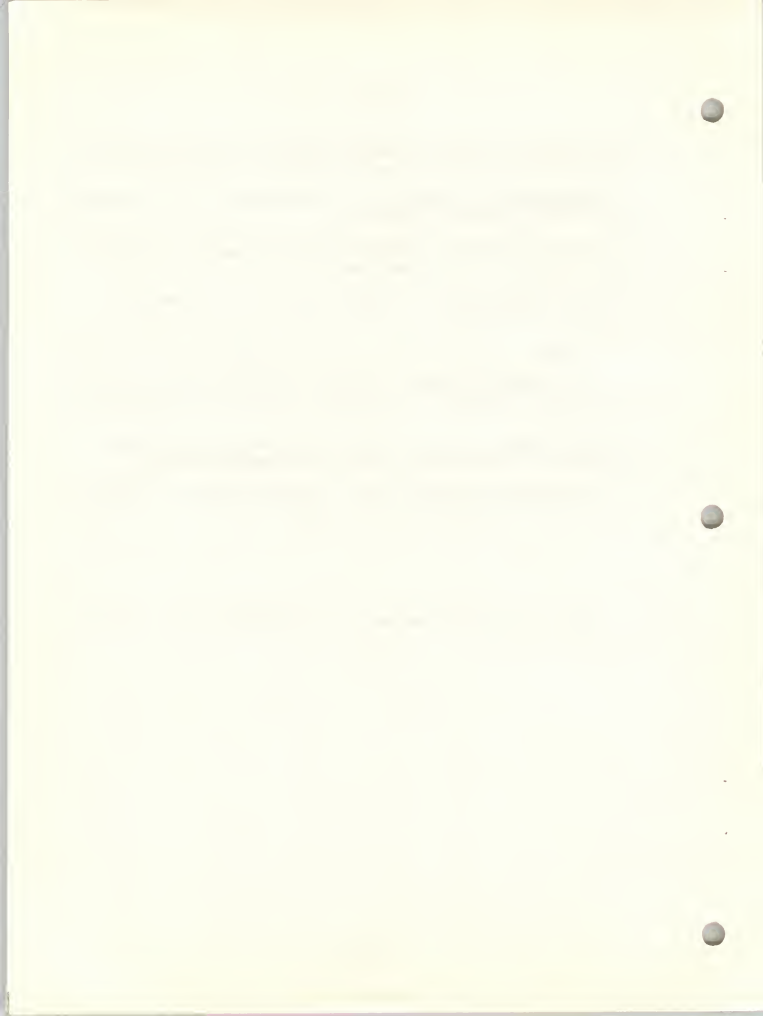
Go Preach. Edited by Wedel and McCray. (Compilation of 40 sermons)

The Interpreters' Bible. 12 volumes, edited by Buttrick, G.A., et al. (An extensive commentary; very expensive, but you may want to get one or two volumes)

Preparation and Delivery of Sermons. Broadus, J.A. (A thorough introduction to the mechanics of writing and preaching sermons)

The Westminster Historical Atlas to the Bible. Edited by Wright and Filson (maps and description of Bible lands)

These can be obtained from most of the publishing houses listed in Chapter II, Section C.



PAMPHLETS AND TRACTS

Religious literature for the crew should be reviewed by the Squadron Chaplain for appropriateness and good taste. The tone of such literature should be positive in nature rather than condemnatory.

It will be helpful if you can get permission from the Executive Officer to install a literature rack in the Crew's Lounge or Mess Hall. Racks of metal, wood or cloth can be made on board or ordered from one of the publishing houses. Two recommended racks are:

Model No. TLR 54, literature rack, \$7.50 Gray
steel with adjustable partitions
Whitemore Associates, Inc.,
16 Ashburton Place
Boston 8, Mass.

Wire tract rack, No. 1050, 15 x 33 inches.
Two top rows contain four pockets, the bottom
row is larger. \$3.50.
Augsburg Publishing House,
426 South Fifth Street
Minneapolis, Minn.

Following are some of the sources where pamphlets and tracts are available:

ABINGDON-COCKSBURY PRESS, 150 5th Ave., New York
New York (Methodist)
AMERICAN BAPTIST HOME MISSION SOCIETY, 164
5th Ave., New York 10, N.Y.
AMERICAN BIBLE SOCIETY, 450 Park Avenue
New York 33, New York
AMERICAN COUNCIL OF CHRISTIAN CHURCHES (Commission
on Chaplains), 15 Park Row, New York 38, N.Y.
AMERICAN TRACT SOCIETY, 21 W. 46th St., New York, 19,
New York
BAPTIST SUNDAY SCHOOL BOARD, 161 8th Avenue, N.,
Nashville 3, Tenn.
CHRISTIAN REFORMED PUBLISHING HOUSE, 47 Jefferson Ave.,
S.E., Grand Rapids 2, Mich.
CONGREGATIONAL CHRISTIAN CHURCH (Commission on
Evangelism and Devotional Life) 287 4th Ave.,
New York 10, N.Y.
DISCIPLES OF CHRIST (Committee on Military and
Veterans Service), 222 South Downey St.,
Indianapolis 1, Indiana

EVANGELICAL MISSION COVENANT CHURCH OF AMERICA
 5101 North Francisco Ave., Chicago 25, Ill.
 EVANGELICAL AND REFORMED CHURCH (Commission on
 Evangelism), 2969 West 25th St., Cleveland 13, Ohio
 EVANGELICAL UNITED BRETHREN CHURCH (Committee on
 Chaplaincy and National Service), 1442 United
 Brethren Bldg., Dayton 2, Ohio
 FORWARD MOVEMENT (Publication of the Episcopal Church),
 421 Sycamore St., Cincinnati 2, Ohio
 THE LINK (Official Publication of the General Commission
 on Chaplains), 815 Demonbreun St., Nashville 3, Tenn.
 LUTHERAN CHURCH, MISSOURI SYNOD, Armed Services
 Commission, 736 Jackson Place, N.W. Washington 2, D.C.
 MASSACHUSETTS BIBLE SOCIETY, Bible House, 41 Bromfield
 Street, Boston 8, Mass.
 MOODY PRESS, 820 N. LaSalle St., Chicago 10, Ill.
 NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, 381 4th Ave.
 New York 10, N.Y.
 NATIONAL COUNCIL OF CHURCHES OF CHRIST, U.S.A.
 297 4th Ave., New York 10, N.Y.
 NATIONAL LUTHERAN COUNCIL, 231 Madison Avenue
 New York 16, New York
 NAZARENE SERVICEMAN'S COMMISSION, 2923 Troost Ave.,
 Box 527 Kansas City, Missouri
 PILGRIM PRESS, 14 Beacon St., Boston 8, Mass.
 PORTALS OF PRAYER, Concordia Publishing House,
 3558 S. Jefferson Ave., St. Louis 18, Missouri
 UNITED PRESBYTERIAN CHURCH USA, Committee on Chaplains
 & Service Personnel, 504 Witherspoon Bldg.,
 Philadelphia, Pennsylvania
 PROTESTANT WORLD (Newspaper), 381 4th Ave., New York
 16, New York
 REVEILLE, Serviceman's Dept, Assemblies of God, Gospel
 House, Springfield, Missouri
 STROMBECK AGENCY, INC., 900 23rd Ave., Moline, Illinois
 TODAY (Daily Devotional), Baptist Conference Press,
 5750 N. Ashland, Chicago 26, Illinois
 TODAY (Daily Devotional), The Westminster Press,
 Witherspoon Bldg., 1321 Walnut St, Phila., 7, Pa.
 UNITED FELLOWSHIP MANUAL, United Fellowship of
 Protestants, 122 Maryland Ave., N.E. Washington 2, D.C.
 UNITED PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION,
 209 9th St., Pittsburgh 22, Pa.
 UPPER ROOM, 1908 Grand Avenue, Nashville, Tenn.
 YOUNG MEN'S CHRISTIAN ASSOCIATION, 347 Madison Avenue
 New York, New York

TAPE RECORDERS

There are now available from the Fleet and Force Chaplain's Office recorded religious music and complete recorded services, including the sermon, to assist you in your service. As was previously stated, a recorded sermon is never as satisfactory as one given in person; however, they are valuable for the music and for those who must rely upon recorded services. It is imperative to play the tape before presenting it to your congregation in order to detect any word variations of the hymns and to determine the proper speed and voltage.

The sound head of the recorder must be kept clean. A cotton swab may be utilized for this purpose, and a high grade of ethyl alcohol will improve the play-back quality. Don't store the recorder near any source of high voltage, as this may result in loss or distortion of magnetic charge.

For amplification, the output jack found on most recorders may be connected directly with the RBO or LMC, or attached to the speaker of the standard Sound Reproducer IC/RPM-9K. The amplifier of the recorder will have sufficient volume for any mess deck.

Much government expense, time and effort has been expended upon the preparation of these tapes. It should be impressed upon you that these tapes are not to be reused for other purposes, but returned intact to the Force Chaplain's Office.

HOW TO OBTAIN RELIGIOUS MATERIALS

Funds for religious material may be obtained from the Welfare and Recreation Fund or individual contributions. Occasionally, denominational publishing houses or individual churches will furnish materials, if you will write, outlining the plans for the religious program and the needs.

The Squadron Chaplain can assist you in obtaining films (on a loan basis) or in requisitioning Bibles, testaments, and hymnals.

SUPPLIES AVAILABLE TO LAY LEADERS

From

FLEET AND FORCE CHAPLAIN'S OFFICE

My Sunday Missal

Bibles

New Testaments

Candle, Altar 4's

Medals; Cruciform

Rosaries

Records; Protestant, from Hymnal

Catholic Faith Booklet

R.C. New Testament

Tapes; Recorded Religious Services and Hymns

Bulletins

Lay Leader Guides

Let Us Pray: Roman Catholic

CP 1000 100

Chapter III

CONTENTS OF THE WORSHIP SERVICE

THE CHURCH YEAR

ADVENT ---Season of Expectancy, meaning the Coming of our Lord and a period of spiritual preparation for Christmas. Actually, the four Sundays prior to Christmas Eve (which ends the season of Advent) represent the birth of Christ, the Second Coming of Christ, and His continued coming to those who are faithful and willing to receive Him. We are rejoicing in our further opportunity to realize His presence.

CHRISTMASTIDE ---Season of the Nativity. Always the two Sundays following Christmas Day, and lasting twelve days. During this period we are in celebration of the coming of Jesus Christ in the flesh.

EPIPHANY ---Season of the Evangel. Depending upon the date of Easter; includes from 4 to 9 Sundays. This season is in commemoration of Christ's manifestation as the promised Messiah, Christ's baptism, and the marriage feast at Cana. We celebrate the public revelation of His divine glory and power.

LENT ---Season of Renewal. Beginning on Ash Wednesday, the season is forty-six days long and ends at Easter.

Passion Sunday commemorates our Lord's Passion and is the second Sunday before Easter.

Palm Sunday is the Sunday prior to Easter Sunday and is the first day of the Holy Week. This is in observance of Christ's entering Jerusalem and proclamation of His Messiahship.

Maundy Thursday is the Thursday before Easter and is the day when the Lord instructed His disciples to eat and to drink "in remembrance of me", thus instituting the ritual now observed as the Lord's Supper or Holy Communion. The word itself means to "command" or "mandate".

Good Friday, the Friday before Easter, is in commemoration of the death of Christ on the cross. The cross on the altar is covered. Many times, meditations are conducted during the afternoon on the seven last words of Christ.

EASTERTIDE---Season of the Resurrection. Always seven Sundays beginning with Easter Sunday, it is a celebration of the resurrection. Easter Day is the first Sunday after the first full moon on or after March 21.

ASCENSIONTIDE---Forty days after Easter, this is a season of ten days introduced by Ascension Day. During these ten days, the disciples had been ordered to await the gift of the Holy Spirit in Jerusalem. The earthly ministry of Jesus was culminated by His ascension.

WHITSUNTIDE or PENTECOST---Season of the Baptism by the Holy Spirit, falling fifty days after Easter and lasting one week (introduced by Pentecost Sunday). The apostles were sent out by the Holy Spirit to preach and baptize in the name of Christ. This is known as the church's birthday.

KINGDOMTIDE or TRINITY---Season of the Church and of Kingdom loyalties, from 22 to 27 Sundays (dependent upon the date of Easter), and the longest season of the Christian year. It is in expression of the Trinity, God the Father, God the Son, and God the Holy Spirit.

OTHER OBSERVATIONS

Bible Sunday---Second Sunday in Advent
New Year's Eve or Watch Night---December 31
Missionary Day---First Sunday after Epiphany
Week of Prayer---First whole week in January
Race Relations Day---Sunday nearest to Lincoln's birthday
Brotherhood Day---Sunday nearest to Washington's birthday
World Day of Prayer---First Sunday in Lent

Stewardship Day --- Fourth (or some) Sunday in Lent
 Holy Week --- Week preceeding Easter Sunday
 Festival of the Christian Home (Mothers Day) - - - Second
 Sunday in May
 Christian Unity Sunday - - - Pentecost
 Memorial Day - - - Set by state law, usually May 30th.
 Nature Sunday - - - Last Sunday in June
 Labor Sunday - - - Sunday before Labor Day
 Independence Day - - - July 4
 Religious Education Week - - - First whole week in October.
 World Peace Sunday - - - Sunday before Armistice Day,
 November 11.
 Thanksgiving Sunday - - - Sunday before Thanksgiving.
 Thanksgiving Day - - - Usually fourth Thursday in November,
 but set by civil proclamation.
 Reformation Day - - - Last Sunday in October.



ORDER OF WORSHIP

A general plan of movement in worship contains the preparation, praise and communion with God, theme and the conclusion. Some samples of worship orders follow from which you may select the one which best suits you and your congregation.

- - - - -

I Call to Worship

Hymn of Praise
Responsive Reading
Gloria Patri
Silent Prayer
Lord's Prayer
Hymn
Sermon, Meditation or Exposition of Scripture
Closing Hymn
Silent Meditation
Benediction

- - - - -

II The Call to Worship

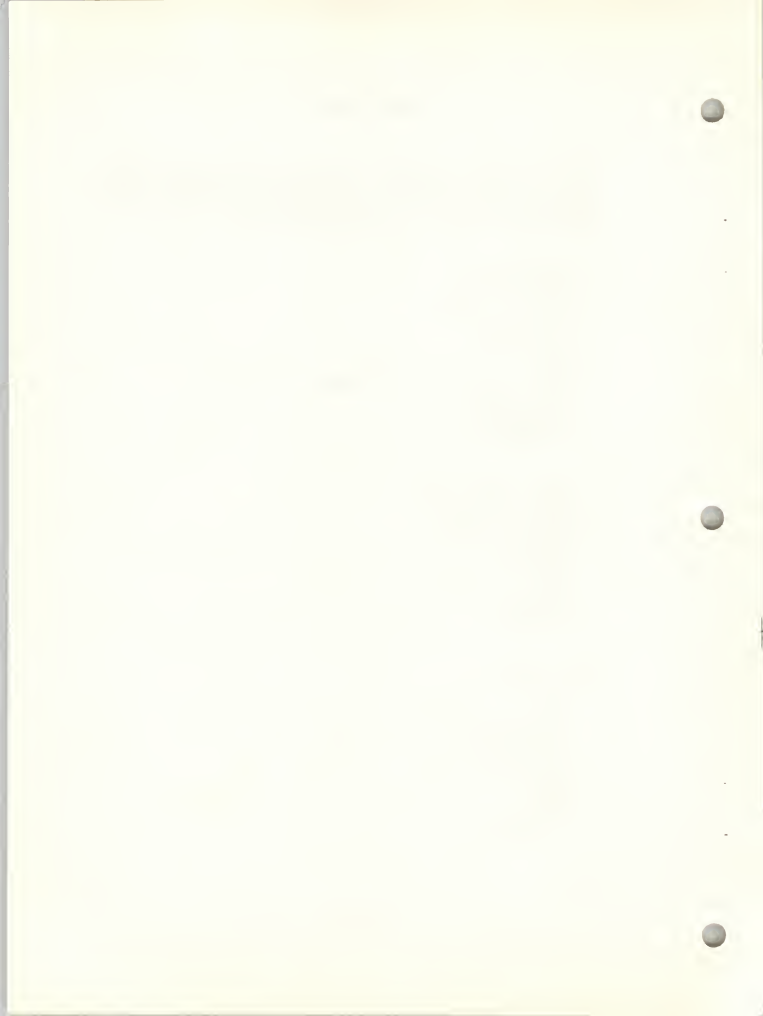
Prayer of Invocation
Hymn of Praise
Responsive Reading
Scripture Reading
Prayers
Hymn of Dedication
Sermon
Navy Hymn
Benediction

- - - - -

III Invocation

Hymn
Responsive Reading
Prayer
Lord's Prayer
Scripture Lesson
Hymn
Sermon
Hymn
Benediction

- - - - -



THE CALL TO WORSHIP

As a man comes to the place of worship, he may come in a mood of expectancy or merely from a sense of duty. In the usual shipboard services there are often many distractions, both within the mind of the individual and in his surroundings, that prevent concentration or contemplation upon "the things of the spirit". Therefore, the leader of worship faces the immediate task of preparing for the experience of worship.

It is the function of the Call to Worship to accomplish the threefold purpose of setting the mood, pattern and the keynote of worship. It may be one of several types, usually scripture or poetry, but need not be so. It should be addressed to the congregation, and where the worship is developed on the theme of a season of festival of the Church Year, it may contain reference, direct or indirect, to that theme. It may be said by the leader alone or with the congregation as a response. Calls to worship for general suggestions for specified seasons follow. Some give chapter and verse from the scripture, and they may be adapted to your needs.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves. Enter into His gates with thanksgiving, and into his courts with praise. (Psalm 100:3-5).

The merciful who is always just, and the just who is always merciful, may unannounced approach the throne of heaven.

It is good to give thanks unto Thee, O Lord, and to sing praises to Thy name, O Lord most high; To proclaim Thy kindness in the morning, and thy faithfulness every night. (Psalm 92:1-2).

Rest in the Lord, wait patiently for him. Cease from anger, and forsake wrath, fret not thyself in any wise to do evil, for evildoers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. (Psalm 37).

Glory to God in the highest, and on earth peace, good will to men.. (Luke 2:14).

Good Friday:

It is nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow. (Lamentations 1:12).

* * * * *

Send upon us restless discontent, harassing lack of ease, poverty and grief, until we are driven, like birds tossed in the tempest, to take shelter in thy love. (J. S. Hoyland, A Book of Prayers For Youth).

The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. (Philippians 4:6).

* * * * *

Leader: Praise God in his sanctuary, praise Him in the firmament of his power.

People: Praise ye the Lord.

Leader: Praise him for his mighty acts.

People: Praise him according to his excellent greatness, Praise ye the Lord. (Psalm 150:1,2)

* * * * *

The Lord is in his holy temple; let all the earth keep silence before Him. (Hab. 2:20)

* * * * *

The Lord is nigh to all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him; He also will hear their cry, and will save them. (Psalm 145:18,19).

* * * * *

Where two or three are gathered together in My name, saith the Lord Jesus, there I am in the midst of them. (Mt. 18:20).

* * * * *

Our help is in the name of the Lord, who made heaven and earth. (Psalm 124:8)

* * * * *

Draw near to God, and He will draw near to you. (Jas. 4:8).

* * * * *

CHRISTMAS:

Prepare ye the way of the Lord, make straight in the desert a highway for our God. (Isaiah 11:8).

* * * * *

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:10-11).

* * * * *

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. (I John 4:10)

* * * * *

Palm Sunday:

The voice of rejoicing is in the tabernacles of the righteous. Blessed be he that cometh in the name of the Lord. (Psalm 118:13,26).

* * * * *

Easter tide:

I was glad when they said unto me, let us go into the house of the Lord. (Psalm 122:1)

* * * * *

O come, let us sing unto the Lord, let us rejoice in the strength of our salvation. (Psalm 95)

* * * * *

This is the day which the Lord hath made; We will rejoice and be glad in it. (Psalm 118:24).

* * * * *

Christ is risen from the dead! Death is swallowed up in victory! O death where is thy victory? O grave, where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Because he lives we shall live also. (I Corinthians 15:54).

* * * * *

Pentecost:

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is spirit; and they that worship him must worship him in spirit and in truth. (John 4:23-24).

* * * * *

National Holidays:

Righteousness exalteth a nation; but sin is a reproach to any people. Blessed is the nation whose God is the Lord; and the people who he hath chosen for his own inheritance. (Proverbs 14:34, Psalm 33:12).

* * * * *

Almighty God, author of eternal light; illumine our hearts by the light of Thy grace, that our lips may praise Thee, that our lives may bless Thee, that our worship may glorify Thee; through Jesus Christ our Lord. Amen.

* * * * *

Gracious God, Who calleth all men into fellowship with Thee, and forgiveth all our shortcomings, Who hast promised Thy presence when we pass through the waters; so kindle our hearts that we may truly worship Thee, in the confidence that we are ever in Thy keeping, in the knowledge that we are all Thy children, and in the faith that we are called upon now to defend; through Jesus Christ our Lord. Amen.

* * * * *

Almighty God, unto Whom all hearts are open, all desires known,
and from Whom no secrets are hid; Cleanse the thoughts of our
hearts by the inspiration of Thy Holy Spirit, that we may perfectly
love Thee, and worthily magnify Thy holy Name; through
Jesus Christ our Lord. Amen.

* * * * *

Lift up our spirits, O God, above the earthly mists of dullness
and indifference. Grant that we may have the perspective and
the insight which comes from elevation. By faith, we can be
lifted from the valley of despair to the heights of glorious
fellowship with Thee; in Jesus Name. Amen.

* * * * *

Almighty God, grant us vision of what could be in our lives.
Release us from unworthy affections, from half-hearted
purposes and from dullness of spirit. Bestow upon us a
yearning from the better way, a single-mindedness in devotion,
a wisdom to find Thee and a joyous expectation of the glory
of this hour, in Jesus name. Amen.

* * * * *

INVOCATION

The Invocation is a short prayer in request for God's presence during worship.

- - - - -

Grant, O Lord, that all who worship within this place may present their bodies a living sacrifice, holy, acceptable unto Thee; and that we may ourselves be temples of the Holy Spirit wherein Thou wilt dwell forevermore. Amen,

- - -

Search us, O God, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Amen.

- - -

Almighty God purify our hearts from every vain and sinful thought; prepare our souls to worship Thee this day acceptably, with reverence and godly fear. Set our affection on things above, and give us grace to receive Thy word into good and honest hearts, so that we may rise to newness of life; through Jesus Christ our Lord, Amen.

- - -

O Lord, our heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.

- - -

Eternal Father, who dost love us and save us; we pray for Thy blessing on this service of worship. May the faithful find salvation, and the careless be awakened; may the doubting find faith and the anxious be encouraged; may the tempted find help and the sorrowful comfort; may the weary find rest and the strong be renewed; through Jesus Christ our Lord. Amen.

- - -

Almighty God, author of eternal light; illumine our hearts by the light of Thy grace, that our lips may praise Thee, that our lives may bless Thee, that our worship may glorify Thee; through Jesus Christ our Lord. Amen.

- - -

Gracious God, Who calleth all men into fellowship with Thee, and forgiveth all our shortcomings, Who hast promised Thy presence when we pass through the waters; so kindle our hearts that we may truly worship Thee, in the confidence that we are ever in Thy keeping, in the knowledge that we are all Thy children, and in the faith that we are called upon now to defend; through Jesus Christ our Lord. Amen.

- - -

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Jesus Christ our Lord. Amen.

- - -

Lift up our spirits, O God, above the earthly mists of dullness and indifference. Grant that we may have the perspective and the insight which comes from elevation. By faith, we can be lifted from the valley of despair to the heights of glorious fellowship with Thee; in Jesus Name. Amen.

- - -

Almighty God, grant us vision of what could be in our lives. Release us from unworthy affections, from half-hearted purposes and from dullness of spirit. Bestow upon us a yearning from the better way, a single-mindedness in devotion, a wisdom to find Thee and a joyous expectation of the glory of this hour, in Jesus Name. Amen.

- - -

HYMNOLOGY

Almost all of the men who attend your service will be interested in singing. Music is a language that everyone understands - - sometimes it makes one happy and gay; sometimes quiet and thoughtful. When we worship by singing a hymn, the words ought to mean something lovely to us. Some hymns are full of praise and thanks, some are prayers, some make us want to be kind and true and helpful. Hymns help us to express the way we feel toward God.

Well selected hymns will give the men who participate in your service a sense of working together. When they sing together they are joined in worship.

What is called an 'objective' hymn should always be used as the opening hymn. An objective hymn is one that focuses the attention upon God or Jesus Christ: His wonders and power. Examples are: "Holy, Holy, Holy", "O For a Thousand Tongues to Sing My great Redeemer's Praise", or "The Church's One Foundation."

A 'subjective' hymn stresses ourselves and our own feelings, such as "I Need Thee Every Hour" or "I Come To The Garden Alone."

On every ship there should be either large or small hymnals. In these books you will undoubtedly find hymns with which you are well acquainted. If you are unable to lead the men in singing, ask some one who knows a little about music to lead the group for you. On your ship, as on most ships with no chaplain, there are probably no means to help you in this phase of worship. You must remember that this is an important part of your service.

It is a Navy tradition to sing "Eternal Father" (Navy men call this the "Navy Hymn") as the final hymn or at the conclusion of the service.



PRAYER

The General or Pastoral Prayer is the prayer in which the leader speaks for the congregation. It should be composed in a well-planned manner, as, in a sense, the leader is giving the requests, confessions, thanks and intercessions of the whole congregation. It is sometimes followed by the Lord's prayer in unison with the congregation.

The General Prayer is begun with an address such as "Our Father" and should follow a general order of address to the Deity, confession, thanksgiving for God's blessings, and a petition in which we ask God for our needs and desires according to His will.

It is also recommended that the General Prayer be on the mimeographed program to be read in unison.

Almighty God, in Whom we move and breathe and have our being, we come to Thee in this quiet hour. We turn from the hurry and confusion of our every day living, and leave behind our worries and cares to rest a moment in Thy great peace. Here with Thy help we seek new strength and courage to go forth refreshed and with new vision to meet with calmness and surety whatever lies ahead. We pray for courage to face bravely, and use well, whatever life may offer. With Thy help we shall see that above all else Thou art moving in Thy great peace unchanged--that even in the midst of confusion, Thou art quiet at work; Thy will is being done iniquity. And where Thou art, O God, is our strength. We shall take courage and go forth unafraid.

God of us, all, hear a prayer for courage--courage to face life's problems; courage to meet the unknown; courage to rise above the crowd and heed Thy bidding. Hear a prayer for vision--vision of the wider horizons of brotherhood and justice; a vision of high ideals of purity and love; and, through a rift in the clouds, a vision of Thee, the source of all that is pure and true and noble. Hear a prayer for endurance--endurance in the face of storm, and endurance to climb to the end of life's trail. Amen.
(Dorothy Pease, Altars Under the Sky)

Eternal Father, we offer our deepest thanks that Thou art our God, to Whom we can bring our troubles--a God of love and understanding who is always very near; near enough to find even our most quiet prayers--the ones that we cannot find words to utter. Just to know that Thou art near means so very much to us. It gives us courage when we are afraid and peace when our hearts are troubled, and patience when the day is too long and difficult. It means so very much for us to see Thy handiwork, and to know that Thou art near and hast put the stars in the sky. When Thou art near, fear is a forgotten thing, and strength is ours. Grant us forgiveness for the times we have transgressed Thy law, when we have closed our eyes to Thy sacred nearness and profaned the holy ground on which we stood. In the sanctity of this hour we would come to know Thee better and be fortified to meet and overcome all of the temptations that lie ahead. Be with us, Father, and go with us into the new week. Humbly we pray that our words and Meditations may be acceptable in Thy sight, O Lord, our strength and our redeemer. Amen.

O God, who knowest that we are not sufficient of ourselves, but that all our sufficiency is of Thee, assist us with Thy grace in all the work which we are to undertake this day. Direct us in it by Thy wisdom, support us by Thy power, that doing our duty diligently we may bring it to a good end, so that it may be profitable to our souls and tend to the greater glory of Thy name: through Jesus Christ, our Lord. Amen.

Eternal God, in whom the generations rise and pass away, grant unto us a knowledge of Thy ways, an appreciation of Thy goodness, and a loyalty to Thy purposes, that we may walk in the midst of things which are temporal with the steadfastness and hope which is born of those things which are eternal. Amen.

O God, Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee. From the confusion of our thoughts, the waywardness of our affections, the uncertainty of our purposes, and the inner tensions of our lives, we turn to Thee. May the light of Thy truth illumine us, the steadfastness of Thy love enfold us, and the constancy of Thy purpose lay hold of us--that we may walk with Thee and thus possess the treasure of Thy peace. Amen.

Advent:

Most Gracious God, Who at this season didst send Thy messenger to prepare a way in the wilderness, to make the crooked straight, and the rough places a plain, so may we make ready our hearts, that we may turn from disobedience to Thy holy wisdom, that at the coming of Thy Light we may be found acceptable in Thy sight. Let no darkness prevail in our hearts, nor evil things separate us from Thee; this we ask in the name of Jesus Christ, our Lord and Master. Amen. (VES)

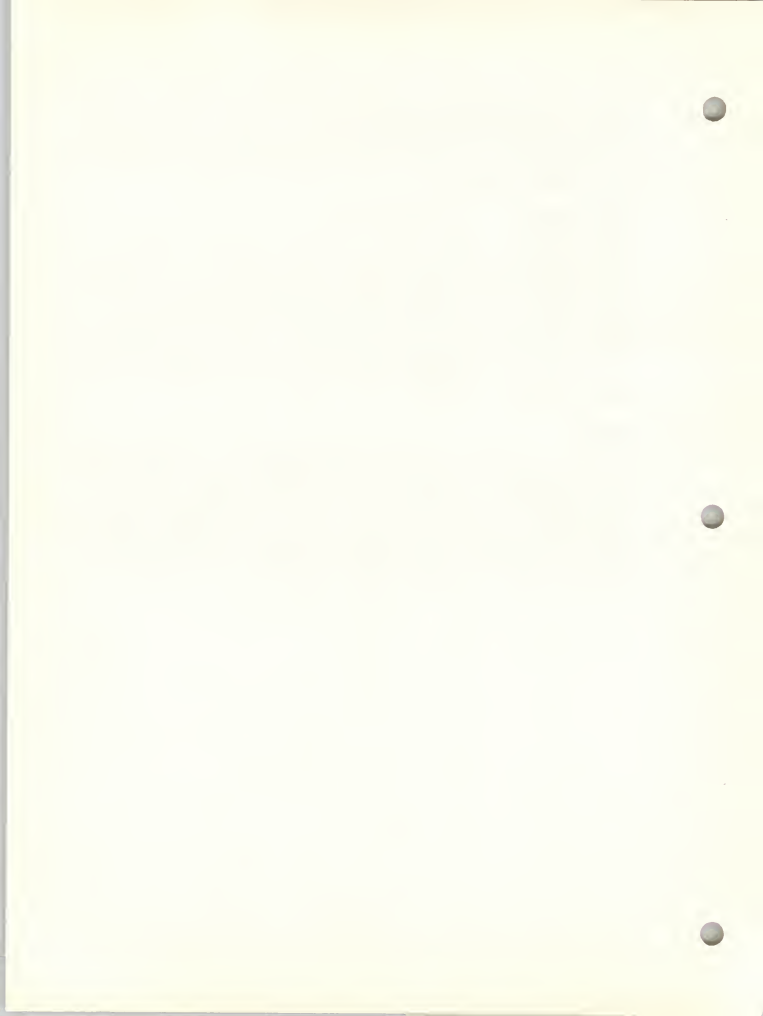
Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ. Amen .
(Book of Common Prayer).

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Christmas Sunday (preceding Dec. 25)

Almighty and most gracious God, lead us that we may make room for the New-Born King in our lives. Thou hast promised peace to men of goodwill. Forgive us all hasty words and deeds. Where we have betrayed the trust of those who love us, grant a renewed effort to live purer lives; where we have scorned thy guidance, lead us from the ways of error to the pursuit of nobler things. We would pray this day for absent members of our family and absent friends. Send forth, we pray, among all men the spirit of goodwill. This we ask in the Name and for the sake of our Lord Jesus Christ, who comes again that Thy Holy Peace might reign over us all. Amen.

Epiphany:

Send out Thy light into the hearts of men, O Child of Bethlehem, Thy saving health unto all nations, until drawn by the bright beams of Thy truth, the kingdoms of this world shall lay their wisdom and their treasure at Thy feet. Reveal Thyself to us, O God, as Thou didst to all the world in Christ our Lord, who for us and our salvation came down from heaven; that drawn by the star of His appearing, we may lay the treasures of our life at His feet, whom, with Thee and Holy Spirit, we worship and glorify as one God, world without end. Amen. (Suter)



SCRIPTURE

It is suggested that a member of your congregation (prior to time of service) be selected to read the scripture aloud. It may be printed in the bulletin to be read in unison, or read from the Bible altogether.

A Calendar and Lectionary for the Christian Year appears hereafter, followed by suggested reading lists compiled for one year.

As the number of Sundays in Christmastide, Epiphany, Whitsuntide, and Kingdomtide vary, the maximum number of Sundays in each season are listed. The Sundays which may not occur are indicated by (*).

Generally, the quotations from the Bible are from the King James version. The Revised Standard Version, as well as other versions, may be helpful for Scriptural study. However, it is suggested that the King James version be used for the Scripture Reading during the service, since it is more familiar.

The one who reads the Scripture during the service should prepare himself by becoming familiar with the passage and reading it aloud several times before Sunday morning. The reading should be distinct and clear, not too fast, nor too slow.

Learn how to pronounce the difficult words (including proper names) by checking in the dictionary or with a shipmate who knows his pronunciation. Then, practise until you are able to repeat the passage without faltering.

A CALENDAR AND LECTIONARY FOR THE CHRISTIAN YEAR

First Sunday
Second Sunday
Third Sunday
Fourth Sunday

ADVENT
Isaiah 35
Isaiah 40:25-31
Galat. 6:1-10
Isaiah 52:7-10

John 4:34-38
Luke 20:9-18
John 3:11-21
Luke 4:16-22

Christmas Day (Dec. 25)
Sunday after Christmas
New Year or Second Sunday
after Christmas

CHRISTMASTIDE
Hab. 1:1-12
Galat. 4:1-7
Rev. 21:1-7

John 1:1-14
Matt. 1:18-25
Luke 2:15-21

Epiphany (Jan 6)
First Sunday after Epiphany
Second Sunday after Epiphany
Third Sunday after Epiphany
Fourth Sunday after Epiphany
*Fifth Sunday after Epiphany
*Sixth Sunday after Epiphany
*Seventh Sunday after Epiphany
*Eighth Sunday after Epiphany
*Ninth Sunday after Epiphany

EPIPHANY
II Cor. 3:18-4:6
John 1:1-9
Romans 10:8-15
John 3:1-11
I Cor. 4:8-12, 23-25
II Cor. 5:20-6:10
Acts. 9:10-16
Romans 8:12-25
Heb. 2:5-10
I Cor. 13

Matt. 2:1-12
Matt. 5:1-12
Matt. 28:16-20
Matt. 6:19-24
Matt. 6:1-8, 6:14-18
Luke 12:49-53
John 15:13-20
John 5:17-21
Luke 10:21-24
John 14:1-10

LENT

Ash Wednesday (46th day before Easter)

First Sunday in Lent

Second Sunday in Lent

Third Sunday in Lent

Fourth Sunday in Lent

Fifth, or Passion Sunday

Sixth, or Palm Sunday

Holy Week:

Monday

Tuesday

Wednesday

Maundy Thursday

Good Friday

Easter Eve

Micah 6:6-8

Isaiah 58:6-12

Rev. 19:5-10

Romans 12:1-5

Acts 10:23-33

Heb. 9:11-15

Phil. 2:5-11

Romans 5:1-8

Eph. 2:13-22

John 4:7-11

I Cor. 11:23-29

Heb. 10:4-25

Heb. 13:20-21

EASTER TIDE

Col. 3:1-11

Romans 6:2-11

I Peter 2:21-25

Eph. 3:14-21

Rev. 22:1-5

I Cor. 12:12-15, 26, 27

Rev. 5:

Eph. 4:1-13

Mark 12:28-34

Matc. 4:1-11

Mark 11:15-18

Luke 14:16-24

Luke 10:38-42

Mark 10:32-45

Mark 11:1-11

Mark 14:1-16

Mark 14:17-42

Mark 14:43-65

Mark 14:66-15:15

Mark 15:16-41

Mark 15:42-47

John 20:1-10

Luke 24:13-35

John 10:1-16

John 6:27-40

John 15:1-12

John 17:11, 14-26

Luke 24:44-53

John 14:12-21

Easter Sunday
First Sunday after Easter
Second Sunday after Easter
Third Sunday after Easter
Fourth Sunday after Easter
Fifth Sunday after Easter
Ascension Day (Thursday 40ch day
of Eastertide)
Sixth Sunday after Easter

Whitsunday, or Pentecost (7th Sunday after Easter)

Trinity Sunday (1st Sunday after Pentecost)

Third Sunday after Pentecost

Fourth Sunday after Pentecost

Fifth Sunday after Pentecost

Sixth Sunday after Pentecost

Seventh Sunday after Pentecost

Eighth Sunday after Pentecost

Ninth Sunday after Pentecost

Tenth Sunday after Pentecost

Eleventh Sunday after Pentecost

*Twelfth Sunday after Pentecost

*Thirteenth Sunday after Pentecost

*Fourteenth Sunday after Pentecost

*Fifteenth Sunday after Pentecost

*Sixteenth Sunday after Pentecost

First Sunday in Kingdomtide, or Festival of Christ the King (last Sunday in August.)

Second Sunday in Kingdomtide

Third Sunday in Kingdomtide

Fourth Sunday in Kingdomtide

Fifth Sunday in Kingdomtide

Sixth Sunday in Kingdomtide

Seventh Sunday in Kingdomtide

Eighth Sunday in Kingdomtide

Ninth Sunday in Kingdomtide

Tenth Sunday in Kingdomtide

All Saints Day (November 1)

Eleventh Sunday in Kingdomtide

Twelfth Sunday in Kingdomtide

Thirteenth Sunday in Kingdomtide

*Fourteenth Sunday in Kingdomtide

Thanksgiving Day (a Thursday in November)

WHITSUNTIDE

Gal. 5:13-26

Rev. 4

Eph. 3:1-13

Rev. 11:13-16

Rev. 21:21-27

Zech. 8:3-5

Phil. 4:8-9

James 1:5, 17, 22-25

I Cor. 12:14-27

Joel 2:21-29

I Thes. 5:16-24

Eph. 5:1-14

II Thes. 3:6-12

Acts 4:32-35

Eph. 5:25-6:4

Romans 14:7-14

KINGDOMTIDE

I Peter 5:5-11

II Cor. 5:14-21

Phil. 3:7-16

Romans 8:26-28

Acts 8:26-39

Phil. 4:4-7

I Peter 1:3-9

II Cor. 3:2-11

Heb. 4:14-16

Romans 8:24, 25, 31-39

Rev. 7:9-17

Phil. 1:3-11

Phil. 3:17-21

Eph. 5:15-21

Jer. 23:5-8

John 16:5-16

John 4:19-26

Matt. 9:35-10:1

Mark 12:13-17

Matt. 5:43-48

Matt. 7:21-27

Luke 2:40-51

Matt. 6:26-30

Luke 12:15, 22-23, 29-34

Mark 6:30-43

Mark 1:29-39

Matt. 5:13-16, 20

Matt. 25:14-30

Luke 12:13, 14, 16-21

John 13:3-7, 12-17

Luke 16:19-31

Luke 15:3-10

Luke 15:11-32

Mark 4:26-29

Luke 11:1-13

John 6:47-58

John 14:23-31

Luke 17:11-19

John 5:39-47

Luke 22:24-34

Matt. 4:12-17

Matt. 11:25-30

Matt. 18:21-35

Matt. 22:15-22

Luke 10:23-37

Matt. 9:9-13

READING LIST FOR FIFTY-TWO SUNDAYS

<u>SUNDAY</u>	<u>OLD TESTAMENT</u>	<u>NEW TESTAMENT</u>
1	Joshua 1:1-9 Isaiah 40:1-11	Mark 1:9-22 Eph 2:11-18
2	Joshua 14:6-14 Isaiah 11:1-6	Mark 1:9-22 Matt. 2:1-12
3	Judges 2:6-16 Psalm 139: 1-12	Mark 1:32-45 Roman 12:6-16
4	Judges 4:1-9 Psalm 93	Matt. 9:9-13 Matt. 8:1-13
5	Judges 7:4-8 Ezek. 33:1-20	Matt. 10:2-15 I The. 1:2-10
6	Judges 7:1-23 Ezek. 34:11-17	Mark 4:1-9 Col. 3:12-17
7	I Samuel 3:1-14 Deut. 33:25-29	Mark 4:35-41 I Cor. 9:24-27
8	I Samuel 3:15-21 Psalm 51:1-17	Mark 8:27-38, 9:1 Luke 8:4-15
9	I Samuel 9:15-21 Psalm 1	Matt. 5:1-12 I Cor. 9:24-27
10	I Samuel 15:10-23 Isaiah 55:1-13	Matt. 6:1-15 Matt. 6:16-21
11	I Samuel 16: 1-5, 11-18 Psalm 19	Matt. 12:1-8 II Cor. 4:1-10
12	II Samuel 5:1-10 Psalm 103	Matt. 13:1-9 I The. 4:1-8
13	II Samuel 7:17-29 Hosea 14:1-9	Matt. 13:24-30 Luke 11:14-28

14	Amos 3:1-8 Joel 2:21-32	Matt. 13:13-20 John 4:1-15
15	Amos 4:4-13 Amos 5:4-24	Matt. 18:1-6 Heb. 9:11-15
16	Hosea 3:1-5 Isaiah 52:1-15	Matt. 18:21-35 Matt. 21:1-9
17	Hosea 14:1-9 Exodus 1:14	Matt. 18:20-28 Mark 16:1-8
18	Deut. 4:9-14 Amos 8:1-14	Matt. 22:1-14 John 20:19-31
19	Exodus 20:1-20 Psalm 65	Matt. 22:34-40 I Peter 2:19-25
20	Jer. 2:1-13 Psalm 42	Matt. 25:1-13 John 15:16-22
21	Jer. 7:1-7 Exodus 33:7-23	Mark 9:2-8 James 1:17-21
22	Jer. 18:1-11 Numb. 6:22-27	Mark 9:33-39 John 16:23-33
23	Jer. 19:1-9 Deut. 15:7-11	Mark 11:1-10 Mark 16:14-20
24	Jer. 33:1-9 Deut. 6:4-15	Mark 13:3-13 I Peter 4:7-11
25	Isaiah 2:1-4 Isaiah 61:1-11	Mark 15:1-15 John 14:15-31
26	Isaiah 2:5-11 Isaiah 6:1-13	Mark 15:22-41 John 3:1-15
27	Isaiah 5:1-8 Malachi 3:1-12	John 15:1-13 Luke 16:19-31
28	Isaiah 6:1-13 Hosea 11:1-12	Acts 9:1-9 I John 3:13-18

29	Isaiah 25:1-8 Haqqai 1:2-8	Acts 9:10-19 Luke 15:5-11
30	Isaiah 30:18-26 Hab. 2:1-17	Acts 9:20-30 Romans 8:18-23
31	Job 11:1, 13-20 Jer. 7:1-15	Acts 11:1-18 I Cor. 15:1-11
32	Job 12:1-6 Jer. 7:1-15	Acts 15:22-35 Mark 7:31-37
33	Job 27:1-7 Isaiah 51:1-16	Phil. 2:1-11 Gal. 3:16-22
34	Jonah 1:1-10 Jonah 3:14-21	I The. 2:1-12 Luke 17:11-19
35	Jonah 3:1-10 Deut. 4:1-24	I Cor. 12:12-27 Matt. 6:25-34
36	Ruth 1:8-18 I Samuel 3:1-4	I Cor. 13:1-13 Eph. 4:1-6
37	Ruth 4:7-17 Gen. 9:1-17	II Cor. 4:5-18 Luke 14:1-11
38	Prov. 2:1-22 Exodus 16:1-8	II Cor. 10:1-7 I Cor. 1:4-9
39	Prov. 15:1-7 Daniel 9:1-23	Gal. 6:1-10 Eph. 4:17-32
40	Prov. 22:1-12 Prov. 10:16-32	II Timothy 2:1-13 Matt. 22:1-14
41	Prov. 31:10-31 Hosea 11:1-12	Romans 12:1-8 John 4:46b-54
42	Psalms 61 Prov. 31:10-31	Romans 12:9-21 Phile. 1:3-11
43	Psalms 53 Job 31:16-40	James 1:12-18 Phil. 3:17-21

44	Psalm 48 Isaiah 32:1-5	James 1:19-27 Matt. 9:18-26
45	Psalm 46:1-11 I Kings 3:4-15	Heb. 6:1-12 Col. 1:3-13
46	Psalm 19 Deut. 30:1-3,11-20	Heb 11:1-12 Matt. 24:15-36
47	Psalm 84:1-8 Exodus 20:1-20	Heb. 12:1-6 Romans 10:9-18
48	Psalm 86 Ruth 1:1-22	Rev. 1:9-20 Eph. 2:19-22
49	Psalm 4 Isaiah 6:1-13	Rev. 4:1-11 Matt. 9:2-15
50	Psalm 1 Isaiah 52:1-15	I Peter 1:13-25 Luke 2:1-14
51	Psalm 93 Isaiah 35:1-10	I John 1:5-10 Matt. 1:18-25
52	Psalm 119:97-104 Eccl. 3:1-15	I John 4:7-21 Phil. 2:1-11

SERMONS

The sermon in the Protestant Service is the keynote of the Divine worship. It should be something of a lasting nature to enhance the individual's knowledge and communion with God.

You will have many Protestant denominations represented at your services. As a lay leader, you can not be expected to know all the various phases of theology; so, in order to prevent any misinterpretation or confusion on the part of individuals in your audience, sermons have been prepared for you by Chaplains who have been trained in such interpretation.

Some of the sermons appearing on the following pages are complete. It will be necessary, however, for you to complete the outlines given. Keep your elaboration simple and sincere. Whether using one of those sermons which is completed, or one which you complete yourself, you should be well prepared before presentation.

When you have selected the sermon, try to keep the rest of your service in harmony with the general theme (i.e., hymns, scripture, prayers and responsive readings.)

The sermons in Chapters IV and V are complete in themselves. However, they should not be used as a crutch. These sermons are furnished to provide material on which to base a meaningful worship service. In place of some of the illustrations, substitution of incidents from one's own ship or experience often may be more pointed. Changing the phraseology may enable the Lay Leader to have a more natural delivery.

Read over and think over your sermon. Do not wait until Saturday night to begin your preparation. By beginning the week with thoughts for the next Sunday's sermon, the Lay Leader will be more apt to recall incidents which have a bearing on the subject he has chosen. Also, as one studies he can better live the things about which he speaks. His life can be a preview of the next sermon.

Try to go over the material for the next sermon at least once each day during the week preceding. You will find it extremely helpful if you can have your sermon complete by Friday night. This will leave Saturday to become familiar enough with the sermon so that you will be able to deliver it with minimum reference to notes. The sermon itself should take 10-12 minutes for delivery. The sermons in this guidebook will take about twice this long to deliver if not condensed.

If you feel qualified, you may want to use the outlines in Chapter VI, drawing on your own study and experience to develop the theme. The books listed under Library in Chapter III should prove helpful here. Just remember, the sermon is not a means of entertainment: it is a devotional and inspirational message to move the heart of the hearer to more meaningful relationships with God and with his fellow man.

BENEDICTION

A short closing prayer, the Benediction is a request for God's continued presence. Keep in mind that as you repeat the closing prayer, say "May God be with us--", not "with you".

May the God of peace make us perfect in every good work to do His will, through Jesus Christ. Amen.

May the Peace of God rule in our hearts, and the word of Christ dwell in us richly in all wisdom. Amen.

God be merciful unto us and bless us, and cause His face to shine upon us; that His way may be known upon earth, His saving health among all nations. Amen.

Now may the God of peace make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, and to Him be the glory forever and ever. Amen.

May the strength of God pilot us. May the power of God preserve us. May the wisdom of God instruct us. May the way of God direct us. Amen.

May the grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit, be with us all. Amen.

May the Lord of Peace Himself give us peace at all times in all ways. Amen.

And now may the Lord bless us and keep us; may the Lord make His face to shine upon us, and be gracious unto us; may the Lord lift up his countenance upon us and give us peace. Amen.

Grant, O Lord, that what hath been said with our lips we may believe in our hearts, and that what we believe in our hearts we may practice in our lives; through Jesus Christ our Lord. Amen.

O most gracious and merciful God, grant that what hath been done by our devotion and service may be confirmed by Thy benediction; through our Lord Jesus Christ. Amen.

Now unto Him that is able to keep us from falling and to present us faultless before the presence of His Glory with exceeding joy; to theonly wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among us, and remain with us always. Amen.



CHAPTER IV

SERMONS

SERMON "A"

"The Redeeming Power of God"

One of the most colorful characters of the Old Testament was Jonah, a man who took to the sea in an effort to escape his responsibility to God. Living over twenty five hundred years ago, Jonah was a somewhat strange individual. We know very little about him except for a few facts which are recorded in the book which bears his name.

As the story opens God had just given Jonah a job. He had ordered Jonah to the capital of the Assyrian Empire with instructions to preach to the people in the city of Nineveh in order that they should be reformed. Nineveh represented everything that was evil and immoral. It was filthy and corrupt. Its people were pagan, selfish, and full of hatred. Jonah's orders were to go to that city to preach until the people repented.

Now Jonah was a smart cookie. He was no fool. The assignment was not all to his liking. In fact, it was extremely distasteful. Of all the cities to which the young prophet might have been assigned Nineveh was the least to his liking. So far as Jonah was concerned, if the citizens of Nineveh went to hell they would receive a just reward for their evil ways. All of this was of no consequence to Jonah.

In spite of Jonah's protestations, God insisted that Jonah fulfill his mission. Again and again he refused until finally in desperation he decided to run away. That is where he made his first mistake. There is no escaping from the presence of God. No matter where we may go or what we may do, God is always with us. The Psalmist knew it: "Behold, if I ascend into the heavens, thou art there, if I descend into the uttermost parts of the sea, behold, thou art there."

In order to escape, Jonah shipped off to sea, hoping thereby to run away from his responsibilities, but he had failed to reckon with the power of God to bring men to their senses. The sea offered no escape, for before the ship had gone far a great storm arose. When it became apparent that the ship and its crew were faced with disaster some of the crew began to feel that God had created ~~this wind and was~~ very angry.

Someone aboard had stirred His wrath. The finger of guilt was soon pointed in the direction of Jonah, and with little ceremony he was chucked overboard. Jonah had been in the same boat with a lot of other pagans, and he had no business being there. Strange, isn't it, how one man who rebels against God can imperil the lives of his associates.

The story doesn't end there, however, for a miracle took place, and Jonah was swallowed by a huge fish. Even the fish could not stomach him and Jonah was thrown up on dry land. In the space of that short time he did heaps of thinking and repented. Though he disliked the prospects of going to Nineveh, even that was preferable to what he had been going through. He resolved to carry out his mission and go to Nineveh.

At long last Jonah found himself in the wicked city. You can almost feel his disgust as he began to preach. "Ah, these people are no good. I'm wasting my time here. They'll never change". Once again, however, the miracle occurred. The people of Nineveh began to clean house. Their sins caught up with them and they saw the folly of their ways. They were ready to begin again. This was far from what Jonah had expected, for once again he had underestimated himself and what the power of God could do through him. God redeemed a lost people.

The history of God's dealing with mankind is the story of redemption. In every age and generation God has appointed spokesmen to point the way to righteousness and salvation. In ancient days there were patriarchs like Abraham, Isaac and Jacob. Later came Moses and then the prophets who were singled out by the spirit of God to speak to their generation. Jonah was one of these called to do God's will. It was a task which he personally disliked but there was and is no escape from the will and plan of God.

When men failed to heed these chosen messengers, God chose to send into the world his only son, our Lord to redeem the world. This redeeming act of God is the central fact of history.

Through the living Christ God planned to establish His Kingdom - - A Kingdom in which justice and righteousness should prevail over sin and evil---a Kingdom whose primary characteristic is love.

Christ came to bring more than peace of mind and to soothe disturbed consciences. "I am come that ye might have life, and have it more abundantly". Wherever there is darkness, there the light of the gospel burns more brightly. Wherever sin and evil lurk in men's hearts, there the redeeming power of Christ is capable of converting them to a gospel of love and mercy.

Through Christ a vast new world with infinite possibilities opens to every believer. When men are confronted with the redeeming power of God working through Christ a profound and vast change takes place.

In every age God chooses men to serve him and to carry the Gospel message to others. Some of us, like Jonah, are reluctant prophets who must be drafted to do God's will. The opportunities of Christian service have never been as great as they are today. There is a tremendous need for men devoted to Christ who are neither ashamed nor afraid to speak to this generation about the redeeming power of the living Christ.

From Manual for Layman's Worship Services, prepared by Chaplains' Division, Bureau of Naval Personnel.



SERMON "B"

"Who Was Jesus?"

Wherever Jesus Christ went on earth men began to ask who He was. There was something about his personality so novel, unique and commanding, that whoever met Him had a new experience. As He entered Nazareth the people said: "Is not this the carpenter's son?" Remorseful Herod cried: "Who is this of whom I hear such things?" Puzzled Pilate on the judgment seat said: "Who are thou? What sayest thou of thyself?" And it was Peter who replied, "Thou art the Son of God."

But it has not been easy for generations since Peter to reply as he did to this soul searching question. In many instances we have the tendency to limit Jesus in our answer.

An old legend may have something to say to us on this score. A long time ago, according to a story that comes down to us from the ancient Greeks, there lived a very famous robber named Procrustes, who had a castle by the highway. From this strong hold, he used to prey upon the travelers who came along. There have always been multitudes of robbers in the world, and there is nothing unusual about such a way of life, even today. But what set this robber apart and made his name infamous was a certain brutal habit of his. He forced his victims to lie upon an iron bed which he had made, and if the unfortunate traveler were too long to fit the bed, he lopped off as much of his legs as would make him fit! If too short, Procrustes simply stretched him out, by means of a rack, until he would be the proper length. By this inhuman torture, the bandit made all who fell into his hands become of one length.

But one day there came along the highway a young man named Theseus, who had heard of Procrustes and his evil doings, and who had determined to remedy the situation. Being a very unusual young man, Theseus was able to fight the inhuman monster and to kill him. And he added much to his reputation thereby. So ended Procrustes, but not his bed! It is still in use.

It seems like a far cry from the mythical robber-castle, of old Procrustes on the high road in Greece, to the little, white walled village of Nazareth, in the Syrian hill country. But I think there is a parallel.

For when Jesus came back to his home town, and would have made clear the way of eternal life to his friends and neighbors, they would not let him. He could do no "mighty works" there because Jesus didn't fit their ideas of what the Messiah should be. Like Procrustes, they measured Jesus in the iron bed of their own limited experience and cut him down to fit. They lopped off all of Jesus they could not understand, and what was left was unable to help them. "Is not this the carpenter the son of Mary....?" said they, and they turned away.

But Jesus is the Christ, the Son of God. We may recognize Him as the greatest Teacher and Leader and Historical Figure; yet, we have denied Him, as did his townspeople, unless we bow before His Divinity. And he cannot come to be in our Hearts and do His mighty works with us until we welcome Him as Saviour. It is not necessary that we understand completely God's plan and purpose, but it is necessary that we Hail His Son as our Lord.

There is a growing tendency in the world to leave Him out of its affairs - to push Him aside as an impractical dreamer who would impede the wheels of progress. And His followers are largely to blame. For, too often they have been content to offer Him lip service, while they denied Him room in their hearts. So that Christ has suffered more from His friends than from His enemies.

The curse that has plagued modern Christians has been the creeping paralysis of indifference. Christianity may die as surely from the neglect of its own followers as it can from the active persecution of its enemies. I have read that in the far land of Tibet the people, by the teaching of their religion, refuse to take life; so that the condemned criminal is placed in a cage, without food or water, and left alone. And he always dies! And so does God's spirit depart from His Church when His example is no longer followed, when His teaching is not heeded, when His guidance is not sought. We can cut him down to such small size by our indifference that He can do nothing for us.

It is possible, too, for us to be embarrassed by His presence. Perhaps He interferes with what we want to do in life - when we are ashore on liberty, our pleasures, our ambitions, our selfish way of living - and we turn away from Christ, because so that He can do nothing for us.

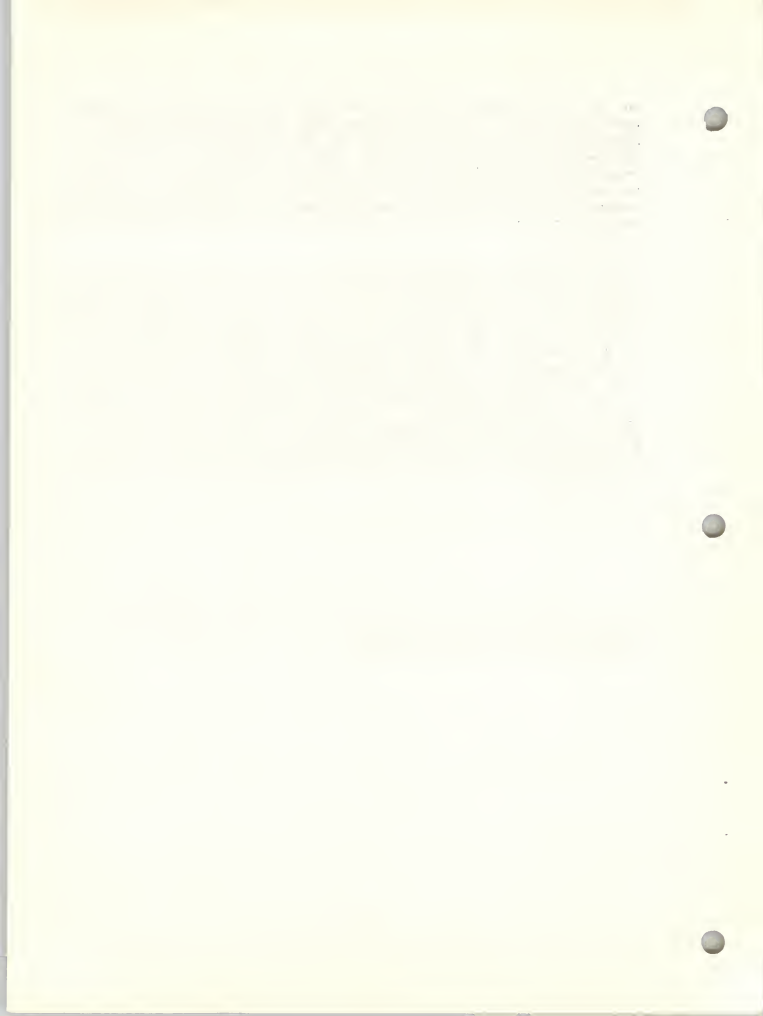
Christ could do no mighty works in Nazareth because the people felt no real need of him. Blinded by their long acquaintance with the home town Jesus, they were unable to see Jesus, the Christ. So, He healed a few sick and went away. The tragedy for the people of Nazareth was that God was in their midst WILLING and able to forgive their sins and grant them eternal life, and they cut Him down to the stature of helpless men.

What do we let Him do for Us? How do we look upon Jesus, the Christ? Do we shut Him away from our daily living when we close our Bibles? Is He but a name on our lips, or a vague memory from childhood? Do we measure Him on the iron bed of our selfish desire and lop off all that we cannot understand, or do not want? Then Christ will turn away sadly, unable to do His mighty work of salvation in our hearts.

But, on the other hand, the spell of Christ is cast upon all who really open their minds to His unique personality, His matchless leadership, and to the fact that here is the Son of the living God. One of the foremost Jewish Rabbis has written: "Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled - all that is unequalled in human history. Among the great and the good that the human race has produced, none has ever approached Jesus in universality of appeal and sway."

However, the words may stumble in which we try to say it, the longer we live, the clearer becomes the conviction of all men that Jesus was right when He said: "He that hath seen the Father". Yes, the Sonship of Jesus leads us finally to Saviourhood; because He is the Son of God He becomes to us the Saviour; and because we know Him as Saviour; we see that he is the Son. He found men burdened and enslaved. There was the load of fear and anxiety, the slavery of greed and selfishness and hatred and lust. And religion itself, which should have brought peace and strength, in many cases had but added to the load. Jesus knew that He had within him the life which men needed. With all his burdens, there was peace in His heart; with all the danger, there was joy and trust in God. Because He is the Son of God, He becomes the Saviour of men. Come unto me, He says: leave the yoke of the law and take my yoke, for it will bring you rest.

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SERMON "C"

"Lord, Teach Us To Pray"

Jesus led an active life all during His ministry. The demands placed on Him were heavy ones. Wherever He went, people followed Him to listen to His teachings, to be healed of their diseases, and to gain strength and power. The pace was one which would have exhausted men of lesser strength and patience. His disciples found it difficult to keep up with their Master.

Though they were weary, Jesus was radiant. At the end of a long day, they were tired and wanted rest, but the Master left them alone while He went to pray. He often prayed all night, but it was obvious to them in the morning that He was refreshed and ready to start a new day. He had gained in power. The kind of strength He displayed, they wanted desperately, and so they turned to Him one morning and said, "Lord, teach us to pray."

The disciples were ordinary men of various occupations and professions. They represented the type of people which can be found in almost any community in America. Their dreams, their hopes and their needs were the same as ours. We share the same desires for strength and for the power of God which led them to ask the Master to teach them to pray.

More and more, we are conscious of the fact that there is more power in the Christian faith than we have been able to use. Our faltering lives bear only slight resemblance to that of Christ and the great Christian heroes whose lives are a constant source of inspiration to us. Oh, yes, we pray, or at least we go through the form of saying a prayer, but too often nothing startling happens. There is no deep surging of power within us, although we have a feeling that the power is available.

We must learn how to pray, how to receive the power of God so that we may become strong.

The first rule for a successful prayer life is to pray regularly. Make it a daily practice. Many have found it helpful to set aside a definite time for prayer just as they have a definite time for eating and sleeping.

It is best to pray in private, away from other people. Daily prayer is most effective when distracting influences are at a minimum in order to give our complete attention to God.

It is not necessary to follow a particular pattern or form when we approach God. At home, perhaps we knelt beside our beds when we prayed, but such a practice is impractical aboard ship. But that does not keep us from praying. In fact, kneeling beside a bunk subjects us to the temptation to get the prayer over with as soon as possible as part of a daily ritual. Try walking out on deck and pray while looking at the stars or sitting in some secluded spot where you can think and meditate for a few minutes without interruption. Often the world of nature helps us in our appreciation of God and His majestic greatness.

Those who pray regularly and often will gain the greatest spiritual power. Try praying at different times and under different circumstances. Make room for His presence not only when you are attending Church or holding your own meditation but when you take part in the everyday tasks.

Paul once said, "Pray, without ceasing". He did not mean that we should do nothing but pray all the day, but He meant that we should live in such a way that we are continually aware of God's presence in our lives.

In addition to praying everyday and at regular times during the day, it is essential that we keep our prayers simple. Sometimes reading a prayer or repeating a memorized prayer helps us to give expression to our thoughts, but spontaneous prayers which arise out of our thoughts and needs are often more effective in making God more real to us.

When you approach the altar of God, be calm in your own mind. Forget your worries. If you have committed sins which bother you, confess them and then feel the tremendous release that comes from the sense of Divine forgiveness.

When we talk with God, it is best to use the conversational form of speaking. We speak; then we listen. We speak again and we listen. Talk to God as you would a member of your family or closest friend.

Prayer is more than asking something from God. It is not a magic formula by which we change God's will but the way by which we bring our lives into line with God's will and purpose. Dr. E. Stanley Jones compares the process of prayer to the manner in which we bring a boat alongside a dock. We toss a line ashore and then use it to pull the boat to the dock but the dock remains stationary. It is the boat which moves until it is brought alongside the dock and secured. Prayer is the means by which we are brought alongside God and secured to His will.

Madam Chang Kai-shek expresses the same idea in another way. She says, "I used to pray that God would do this or that. Now I pray that God will make His will known to me". Through a proper use of understanding of prayer, she has developed a great power and vitality. Prayer is the means by which God's power and love are brought into our lives. We no longer stand alone, nor do we have to depend on our own strength alone. God is with us.

When we pray, we must pray expectantly, knowing that God will hear our prayers and answer them. They may not always be answered in the way that we expect them to be answered. God will not say yes to everyone of our petitions nor grant us everything we ask. This is part of the mystery of prayer. If we are to be His servants, we must learn to do His Will. Learn to expect an answer to your prayers and learn to listen for the voice of God as He directs your life.

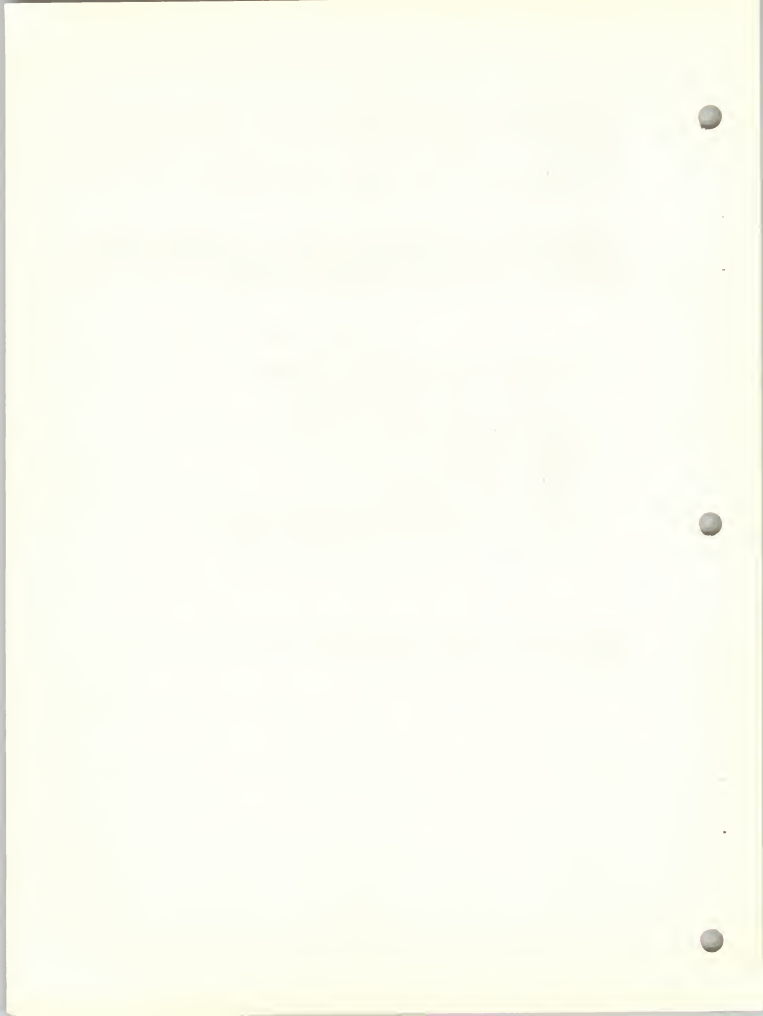
Chaplain Eben C. Brink, who was with the Army in North Africa during World War II and who related his experiences in a book entitled, "And God Was There", tells of how his men learned to pray. After two weeks on the line, a group of the men came to him during the rest period to talk about religion. "Tell us how to pray", said one of them. "We want prayer to be as real now that we are safe as it was when we were close to death".

Christians who wish to learn to pray may do so by setting aside a definite time each day for prayer and meditation. Talk to God as you would to your closest friend and listen expectantly for what He has to say to you. God's strength will bring you power.

ST. FRANCIS' PRAYER

Lord, make me an instrument of Thy peace.
Where there is hate, may I bring love;
Where offense, may I bring pardon;
May I bring union in place of discord;
Truth, replacing error;
Faith, where once there was doubt;
Hope, for despair;
Light, where was darkness;
Joy to replace sadness.
Make me not to so crave to be loved as to love.
Help me to learn that in giving I may receive;
In forgetting self, I may find life eternal.

From Manual for Layman's Worship Services, prepared by Chaplains' Division, Bureau of Naval Personnel



SERMON "D"

"God's Word, Our Hope"

One of the most interesting things to all of us are human interest stories. We never tire of reading accounts of heroes of past ages, nor of listening to the latest village gossip. We tune our radios to programs which give us anecdotes about the doings of the great and the humble; we read novels; we scan the pages of the picture-magazines to see what people all over the world are about. We all like to know what other people have done and are doing.

Now, the Bible is the greatest collection of human interest stories ever told, for it deals with the most fundamental problems of all - man's search for God and God's dealing with man. In it is found the living and abiding message of God to men of every age and every generation.

Thus St. Paul said in his letter to the Romans that the Scriptures "were written for our learning." Learning about what? For sure, he was not interested in discussing its accuracy in historical and scientific matters. For him, it was the record of God's dealing with mankind over its long history. The Bible contains the record of the men and women to whom God spoke and through whom He has spoken to people throughout the ages. And, because God is eternal, the Word which He spoke and which is found in the Bible, is of supreme importance to every man and woman and child, to every nation, to every civilization.

When we read the Bible, we hear the voice of God speaking to us. He speaks to us through the prophets and poets and wise men of the Hebrews; He speaks to us through our Blessed Lord; He speaks to us through those disciples who accompanied Him during His days upon earth, who sat with Him about the table at the first solemn Eucharist, who saw Him give His life on the Cross, who shared in the glory of the Resurrection. When we read the Bible with attention and imagination, we too can stand with the Children of Israel at Sinai, with Peter and James and John on the Mount of Transfiguration, with the disciples at the Cross, with Mary in the Garden, with the one-hundred-and-twenty at Pentecost, with St. Paul on the Damascus Road. It is God's message to us; it was "written for our learning".

And what may we learn? Many things, the chief of which is that God is ~~not~~ a far-away deity, nor a figment of our imagination, but a living God. The Bible tells us that the world is God's creation, not just an accident. It tells us what is the true nature of man; that we are made in the image of God, meant to share in the Divine Nature, and to find that happiness, which a conscious sharing in the Divine Nature can alone bring. It shows us the real cause of man's misery, namely, his wilful rebellion against his Creator, a rebellion which is repeated age after age with its attendant destruction of men and institutions. It shows us the unremitting efforts of God to bring man to himself, to reveal to him his true nature of destiny and the possibilities of the life he might have, if only he would turn to God and accept the loving offer that God is always extending to us. Finally, it tells us that God's purposes will not always be frustrated. Someday, His will must be done on earth as it is in heaven; someday, His Kingdom must come in all its fullness. Man's rebellion may delay it. In certain individuals His will may never be done, for God's will cannot be done in the life of one who refuses His cooperation. Such people, however, cannot prevent the consummation forever. Thus, the Bible carries throughout its pages a note of judgment, of a discrimination between those who strive to do God's will and those who rebel against it. Someday, the final reign of God over the lives of men and nations must be established.

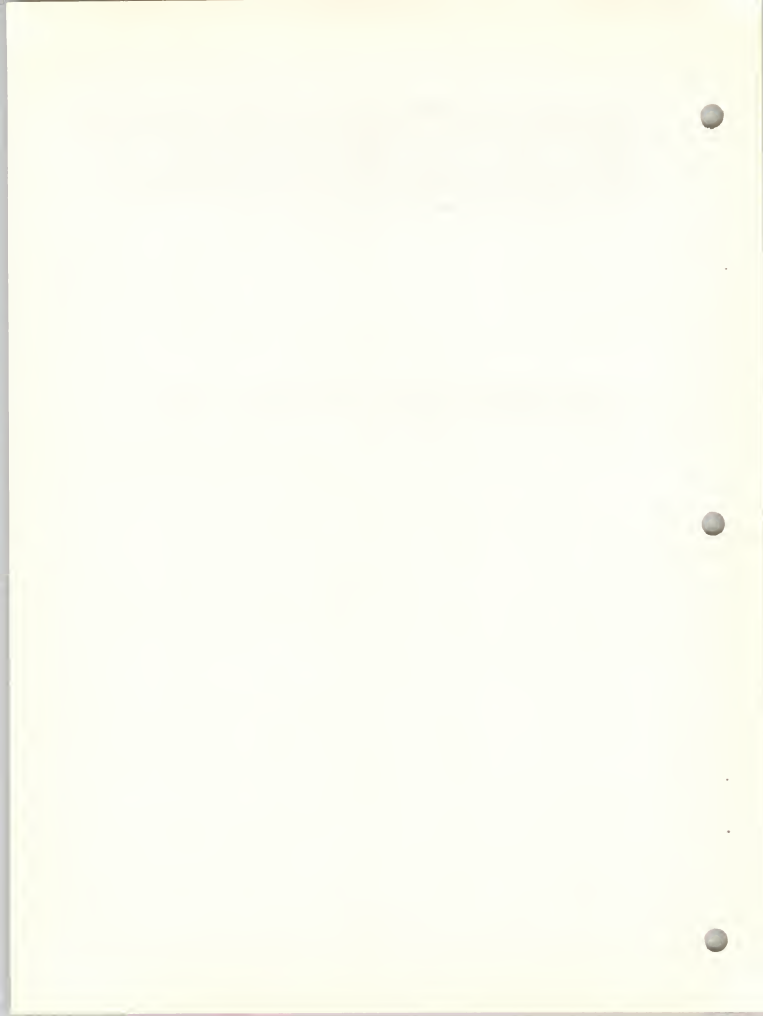
With this in mind, St. Paul can say, "That we through patience and comfort of the Scriptures might have hope". He, like us, lived in a civilization which he did not believe could long endure. The security and comparative ease and comfort which the Roman Empire of his day appeared to be providing could not last, for there was rottenness at its heart. The rampant wickedness, the callous indifference to human needs, the rank of injustice, were bringing destruction. He saw it all, but he could say, "We have hope".

Just now the United States is a little island in a world which is, in large part, not only devastated, but morally bankrupt. People can endure almost any present misery, if they can hope for something better in the future.

Now the Bible does not have ready-made answers for our immediate problems, but it does give us something which will guide us in finding the answer. It tells us that God is at work. Civilization and cultures come and go; the generations rise and pass away; but God remains constant. His will must be done; His purpose must be accomplished; and those who unite their lives by faith to Him and yield their wills to His will will find their security in Him. God will speak to us through the Scriptures, if we let Him, and His voice will bring us, as St. Paul says, endurance and hope.

Perhaps there are some things in the Bible difficult to be understood. Leave those to one side. The basic message is clear and unmistakable; meditate on that, make the great passages of the Bible your daily companion. If you do, you will surely find growing within you a new life, a triumphant, overcoming life, a life based on a sure and certain hope, a conviction that God lives and that He is bringing to pass His purposes for you and for all His children.

From Manual for Layman's Worship Services, prepared by Chaplains' Division, Bureau of Naval Personnel



SERMON "E"

"Triumphal Entry"

The tide was rising against Him. The forces of opposition in the mind and hands of the leaders were being brought together to overcome and destroy Him. Peter made a strong and fearful attempt to stop him. Nevertheless Jesus pressed on to Jerusalem. As He went, it appears that He did so with solemn foreboding in the knowledge of what His going to Jerusalem would mean.

He entered Jerusalem on the first day of the week of the Passover. As He approached the city, His presence was announced and word of Him was passed among the other pilgrims. It stirred them and they gathered to acclaim Him. Jesus made simple preparations for this entrance of triumph: He obtained the beast of burden, the dull donkey, and astride his back and only a head above the crowd that gathered on the roadsides, Jesus was slowly taken into the city on the plodding step of the animal.

He was not the knight in shining armor; he was not the conquering warrior of a greater and more powerful king David, which had been the hope and expectation of many in the Messiah-King. But rather, there he was a man, --true He was the Son of Man--but in appearance he was a man riding on a humble beast of burden as any man might.

Yet the crowds acclaimed Him for what he was and is, "Blessed is He that cometh in the Name of the Lord".

How are we to understand this entry, this triumphal declaration, as being a victory when in five days He went to the Cross as a criminal. And all those who acclaimed Him, and even those who were His close associates and followers left Him, turned from Him and denied Him. Even in the face of defeat He entered the city. What was this victory of defeat, as it is often called?

Let us look back to an early experience of His. Following His baptism by John the Baptist He was led by the Spirit into the wilderness. There He was tempted; there He entertained the means by which He might accomplish His work in the earth. (Luke 4:1-13)

Should He change even the stones into bread and fulfill a great and trying need to the hungry--poverty was rampant?

Should He be the warrior-king and subdue the nations of the world and set up a benevolent kingdom, and become its salutary king?

Should He perform all kinds of sorts of spectacles to astound and through magical persuasion bring the people to worship Him, such as casting Himself from the top of the Temple?

No! He cast such as this aside. He was not to be the super-human but instead the Son of Man, "a man acquainted with griefs and sorrows", the revelation of God, the Father. He accepted the outward rôle of the Good Shepherd.

"Meek and lowly and riding on a donkey". Here is a descriptive picture of weakness, of humbleness, of identity with life in all its trials and defeats. Yet it is a way of action--God's way, it is a manner of life--God's manner, it is a way of meeting the issues of life--it is God's way, although it is contrary to our usual approach. Jesus wept over the city. We? What would we do? "Let's go down, tear it apart and set it aright".

He remained always the man, the Son of Man, in whom all saw reflected and revealed, (1) the man and person all men were meant to be, ("For as in Adam all shall die, so also in Christ shall all be made alive.") (I Cor. 20:22); in whom all saw revealed (2) the God of Heaven, the Almighty God, who was sent to be here on earth with each of us, as close to us as light and air, as concerned for us, as compassionate toward us as Jesus, His Son, was to all. So He said again and again, "Come unto me all you that labor and are heavy laden..."

When we look back upon the entry of Jesus into Jerusalem from that Friday and Saturday, as if we knew nothing of Easter, first with Him there on the Cross and then in the tomb, a triumphal entry it is not a trick and a sham. It is a lie. It is utter defeat. It was but the simple, naive act of one with a foolish belief. But looking back from Easter, from the belief and knowledge, the faith and experience of Jesus The Christ, as the Resurrection and the Life, there is victory. See the Christ stand!

We know with the poet Lowell that:

"Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

And more, Christ will step out from the shadows, He will come down from the hills and enter every city as He did Jerusalem. He will enter the lives of each one of us. He will weep over our cities and ourselves. He will cleanse and rebuke. He will teach and be with us.

Do we, have we, acclaimed Him even as they did that ridiculed and denied Him, looked to Him for our own welfare, but refused His welfare and grace? What do we do with Him, with what He has to tell us, with what He has to give to us of grace and life?

There He will always be coming into our cities and ourselves, walking about and seeking to be with us. We shall always have to contend with Him. We may acclaim Him, follow Him, trick Him, try Him, kill Him, We can accept Him, give ourselves to Him, confess Him as Lord and know as with the first man Adam we became a living soul, that in Christ and through Christ there is a life--giving spirit.

There is Jesus, The Christ! He comes to you in all humbleness and meekness. He invites you to Him, "Come unto me." What are you to do with Him? What you let Him do, or do not do, in and with your life will determine the measure and manner of person you were made to be and to become. Through Him we are more than conquerors.

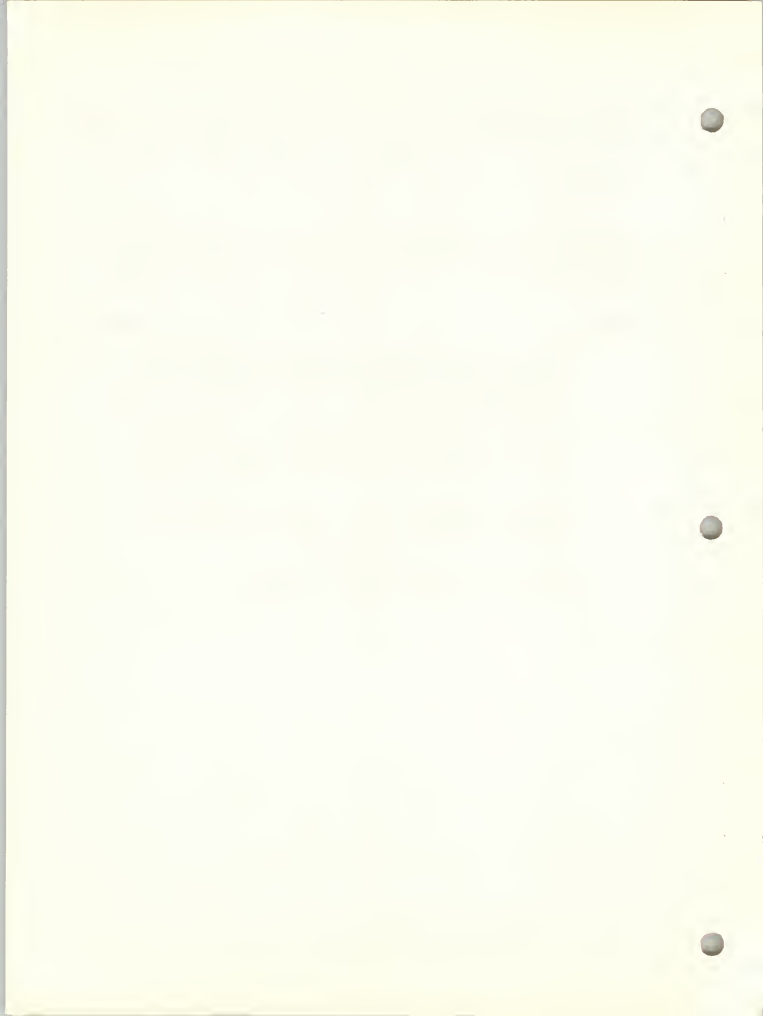
Listen to these words of Peter Marshall (Mr. Jones, Meet The Master).

"He is a King, who failed in the eyes of the world, in order to gain eternal victories in the eyes of God. If we are to reign with Him in Heaven, we must begin our reign with Him on earth, as He began His--on a cross.

It is the unwordly thing to do -- yes The world feasts first -- then has its fast. It gluts itself -- then loathes its excesses. It laugh -- and then it weeps.

But Christ reverses the order -- The poor shall always be poor. First the Cross -- then the Crown. First the sorrow -- then the joy. The lowly shall be exalted. The mourners shall be comforted.

Through Him we are more than conquerors".
So - "Blessed be the King that cometh in the Name of the Lord".



SERMON "F"

"WHY WORSHIP?"

Chaplain D. G. Salter

Scripture: Psalm 95:6

John Bunyan once said: "A church is not measured in greatness by the beauty of its architecture or the ability of its ministry, but by the people who live truly and serve faithfully that for which it stands".

Certainly this is true. And yet there are those who live their lives as though it were not. This morning we want to consider together the importance of church attendance.

Two common arguments ("excuses" would be a better word) are often given by men who do not attend Divine Service. The first is that a man can really be very religious without going to church. It is just as ridiculous to say that a man can be a normal religious person without worship as to suggest that a youngster can be a normal child without a family. We have all heard the old saying: "I can worship God on the golf course as well as in church". The only time I've ever seen people worshipping God at a golf course was on Easter morning. The sunrise service was held on the 18th green.

Again someone says: "But I know some fellows who always attend church, and they are certainly not perfect". The Christian fellowship is not composed of individuals who are perfect. Far from it! Rather, a congregation is made up of men who acknowledge their sins and are trying, with God's help, to live their lives in accordance with the teachings of our Lord. They attend Divine Services because they are imperfect. And they are trying to correct that situation. They may never succeed. But the important thing is that they are trying.

We have looked at reasons given for not going to church. What are some reasons for going? First of all, the Bible tells us time and again that we should publicly worship God. Besides our scripture lesson, here are a few examples: Psalm 122:1 (RSV): "I was glad when they said to me, let us go to the house of the Lord." Colossians 3:16(RSV): "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." We might feel that if anyone could have done without public worship, it was Jesus. Yet, the New Testament tells us that it was our Lord's custom to worship in the synagogue on the Sabbath. It is true that Christ said: "When you pray, go into your room and shut the door and pray to your Father who is in secret." (Matthew 6:6 RSV). But it is also true that he said: "Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20 RSV)

The second reason for public worship is found in spiritual growth. Of course you always have a few people who are pleased with themselves as they are. They could well apply the little rhyme to their lives: "Come weal, come woe, my status is quo." Why? Because it is easier to stay on a treadmill and stagnate than to strike out toward some worthy goal. Which way to go? This is a question we all ask time and again. And the Church, if we will let it, helps answer that question. During the second world war a village church along a certain coast was destroyed. The townspeople were encouraged to rebuild the church. Time passed and they did not. Finally a ship's captain said: "Well, if you do not rebuild the church, we will. That spire is on all our charts and maps. It is the landmark by which the ships of the seven seas steer their course." In the same sense, worship opportunities provided by church attendance point us in the right direction and gives us the strength and support needed to reach our destination.

Third, worship brings us joy and contentment that is unknown elsewhere. Christianity is not a product of Alfred Hitchcock; it is a product of God in Christ Jesus. True worship has one purpose and one purpose only: to bring us together to unite our hearts, our minds, and our souls in the singing of praises, of glory and thanksgiving to God our Father for giving us Christ our Saviour.

Let's turn our attention now to some concrete considerations. First, we must all realize the importance of not only going to church, but going regularly. Often times a man will attend Divine Service if it is on his own ship but he will not cross over to the ship tied up alongside to hear the word of God. He thus will only periodically be present at "Church Call". If a man has the opportunity to participate in a religious service and he does not take it, he is letting himself down and he one day will come to realize it. If the medical officer prescribes medicine for you and tells you to take it once a day, it is not going to help you much, if at all, if you take it when you feel like it. A man eats regularly so that his body might be nourished. In this case, what holds true for the body is true for the soul.

Sometimes a fellow will say: "Someone will be at the service, so I don't feel too bad about not going". If his ship is getting underway at 0800 however, he certainly does not take the same attitude. He knows that it is important that he be aboard and at his designated place. Why? Because whether he believes it or not, his presence is required if the ship is to properly carry out its assigned mission. The same is true with the church, whether it is represented by a large congregation in a beautiful sanctuary or a small but dedicated group of men followshipping together on a ship far out at sea.

Sometimes we take time exposure pictures. If the picture is to turn out good, we ~~must~~ make sure that the lense is open long enough to capture all the details, crisply and sharply. The same principle applies to us. We ~~must~~ take time, in public worship, to expose our hearts and minds to the transforming power of God.

Next, it is important that we participate in the service. This includes such things as joining in the responsive reading, singing the hymns, etc. So you can't sing well. If we did only those things in life that we do exceptionally well we probably would do few things and some of us would do nothing. We learn by doing. And only by joining in can a man feel that "this is my service."

Finally, when you attend a service, go there expecting something to happen. I mean a change for the better within yourself. When men have come together to praise God great things have happened--they can happen--they will happen: according to our faith.

What we have said this morning is simply this: If our souls are to be nourished, church worship is an absolute "must". It offers us the opportunity to look beyond the things which are seen and temporary to the things which are unseen and eternal. Bishop Gerald Kennedy, in his book, I BELIEVE, tells of a deaf-and-dumb man who never missed church. When asked why he went, since he could not hear the service, he wrote: "I come each week to let people know which side I am on". Which side are you on?



SERMON "G"

"WE WOULD SEE JESUS"

Scripture: John 12:20-26

The appearance of Greeks asking to see Jesus opened for our Saviour the opportunity to declare his true mission. Certain Greeks, devout men, had come up to worship at the Jewish Passover. After Alexander the Great had driven over Asia Minor into India, many Greeks migrated into what is now Syria and on down into northern Palestine itself. Some were converted into the faith of the One True God. The Greeks were by nature an inquisitive people, but these men were more than that. The fact that they came to worship leads us to believe they were devout and serious men seeking the truth about God. They naturally approached Jesus through Phillip and Andrew, the apostles bearing Greek names who were from Bethsaida, a region north-east of Galilee east of the Jordan River where many of the Greeks themselves lived.

As soon as Jesus was told of these Greeks, He proclaimed that the hour has come for the Son of Man to be glorified. Seldom was our Saviour so deeply moved. His time has come, because a handful of Gentiles were impressed by Him and wanted to go further in the matter and know more about Him and his Message. This was characteristic of Jesus. He possessed such a sense of the nearness and reality and sufficiency of God, that nothing, He felt, was too wonderful to happen in the world created by the Father in Heaven.

So, that events which seem to us, not very great affairs, and even trivial, were to Him, not the little matters for which we dismiss them, but momentous; the opening of a door or something huge, tremendous, and actually begun. Therefore, when the seventy returned from their first missionary tour--though as we may judge, it was at most only a time dent that they had made in the mass of evil on the world--in LK. 10:18 we read that Christ met them with a cry of triumph. "I saw Satan fall like lightning from heaven". It has begun; it was effective; it would go on increasingly until Satan was down and evil overthrown.

So, here also, a few Greeks, of small consequence so far as numbers go, ask to be brought to Jesus; and He sees past them to the dim Gentile peoples, the masses of them down the centuries, following these forerunners into His Church and Kingdom. It had begun! His life's work had not been in vain and now The Hour has come for the Son of Man to be glorified.

And with that He lays down the Law of life which even He, the Son of God must follow. "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit."

Immortal words, which somehow haunt the memory and will not be forgotten. One supposes as Jesus spoke, He had turned and was looking back along the road He had traveled and at his labors of the past. For Jesus did not lay down His life only upon calvary. Always, and in all things He had given it away for God and others retaining only the bare necessities needed to enable Him to continue His service. And sometimes it must have looked as if it were futile, as if little had come of it, as if it were thrown away and lost. But here was proof that it was not so, the first shimmer of living green that foretold the gold of the coming harvest. So a few Gentile Greeks were the beginning of the myriads of Christian believers who would witness Christ down through the centuries until the Day of Judgment is to be fulfilled.

Very memorable is the warning Jesus gives us of the loneliness of selfishness, and of its futility. "For unless a grain of wheat falls into the ground and dies, it remains alone". The man who lives immersed only in his own interests, his own pleasures, and sorrows, such a one maroons himself upon a narrow spit of life, a mere islet, far more cramped and stark than the human inheritance that falls to kindlier people. The very ancient Greek philosopher-scientist Thales believed that a man should subdue his emotions to the point of refusing to have friends or family. In this way he reasoned a man never could be hurt. But what Thales mistook as wisdom was really abject poverty. It is recorded that a King of Israel died without being desired; a lonely, eerie epitaph. We must be given in order to receive. Give love in order to be loved. Else we have no vital relationship, no living part in the community and sit lost like that King of Israel, we drop out of the community and our absence is scarcely noticed and we are not missed.

And the futility of this attitude. "He who loves life will lose it". Christ says, one can gain what the natural man assumes are the solid and substantial prizes, yet throw away one's life. For the big things may all be missed while we hold on to others that are so transient.

Omar Khayyam wrote in his Rubaiyat - -

"The wordly Hope men set their Hearts upon Turns Ashes - -
or it prospers; And soon, Like Snow upon the Desert's
dusty Face, Lighting a little hour or two - - is gone".

But Christ assures us he who would lose his life in this world shall keep it for eternal life. And no one ever made so much of a human life as He.

Let our response be to follow Him in this course. He set the standard and began the journey on the Way. Now He bids us to follow Him and He promises us that God will not forget anyone who comes by way of His Son, but will honor that person with eternal life.

SERMON "H"

"GOD'S CHOSEN INSTRUMENTS"

by

Chaplain E. S. JONES

Scripture: Acts 9:1-19

Let us turn our attention to these words of the Lord, as heard by the disciple Ananias of Damascus, concerning Saul of Tarsus, the contemptible torturer of Christians:

"Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel".

We must never forget that God does not use the same sort of methods to gain His purposes that men so often use. We remember that in his attempt to rule the world Hitler used bluff and bluster as long as possible and then showed his power in terms of panzer divisions, fighter and bomber groups, submarines, and pocket battle-ships. But to win the world God speaks in a still small voice to men's souls, and He sent not tanks and bombs to destroy men, but sent His only Son to show men the redeeming power of love's persuasion. Men thought Hitler was powerful and they feared him, but he went down to defeat and destruction. On the other hand, men have often thought God to be powerless, and they have ignored Him and His moral laws, yet God has never been defeated, and those who have walked with Him have achieved personal victory, even in the face of disaster. The Apostle Paul understood this fact and wrote this truth to the Corinthians, "The foolishness of God is wiser than men, and the weakness of God is stronger than men".

It was this foolishness of God that brought the question about Saul to the mind of the devout Ananias. Can't you imagine Ananias arguing with God: "Lord, haven't you heard about the terrible things Saul has done to the followers of Jesus? Surely, you're not serious about making him one of us!"

Of course, we understand now that Ananias was looking into this situation with human reason, human wisdom, and human fears. He overlooked the important fact that God can and does use some of the most unlikely means (from men's viewpoint) to reach his goals. Even as God takes a gruesome looking caterpillar, and by a process of divine conversion transforms this crawling thing into a beautiful soaring butterfly, so He takes a man, with all the scars of degrading experiences, and heals the scars of his soul, and in the process transforms this unlovely person into the person God wants him to be.

Let me point out immediately that God works in men only if they will let Him work. God does not force His way into men's lives. Many of you will remember the story concerning Holman Hunt, the painter of the picture of Christ standing at the door knocking. Someone asked Mr. Hunt why there was no latch or handle painted on the door. The artist replied that Christ stands outside knocking, but the person inside must unlock the door of his life and open it himself to the power and love and grace of God. So, as the caterpillar must cooperate with God by spinning his own cocoon, men must also cooperate with God by making their hearts and spirits as open to God's power as possible.

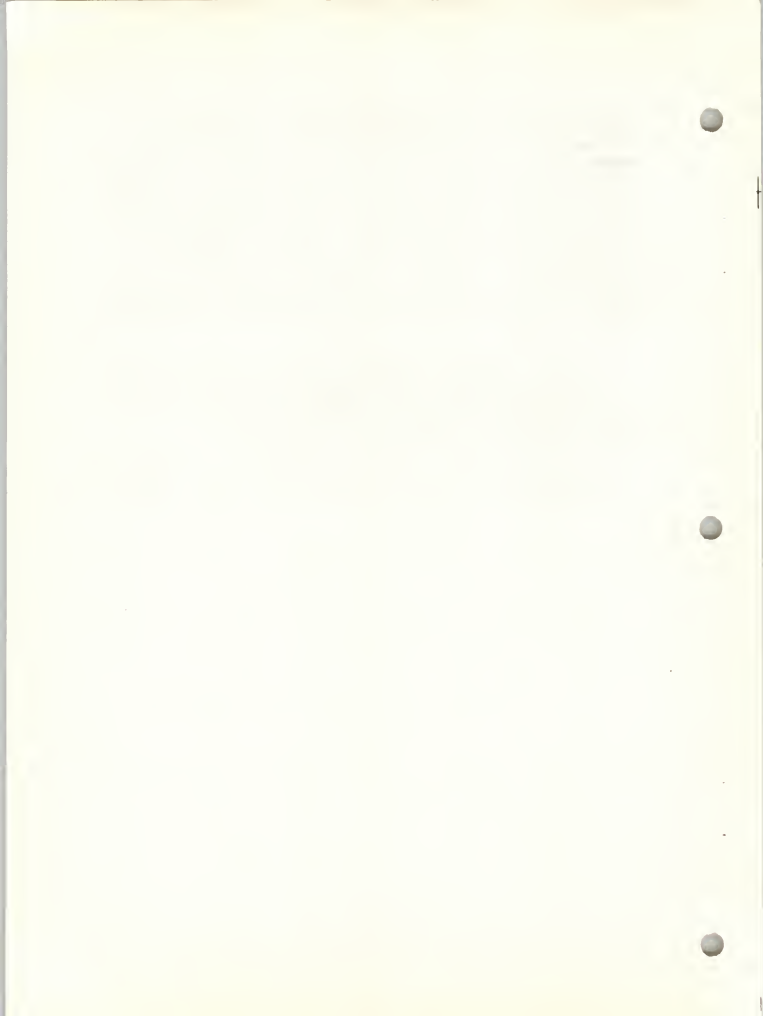
History records that many times God has used the very things men have chosen to ignore as insignificant to praise His name. It was so when He called a disorganized group of tribal people to be His chosen people, Israel, and then led them from the slavery of Egypt to freedom in the Promised Land. In this process He called this small nation to be witness to His power to all other nations. It was so when He instructed Gideon to get rid of his army of thousands and to fight a crucial battle with only three hundred warriors. It was so when He chose for the King of Israel the lad, David, a simple shepherd. It was so when Jesus chose twelve men, as unlikely a group of men as any we could find to be his close associates. Thus, it was certainly in the possibilities of God to call Saul, the persecutor, and convert his zeal for his faith in the Law to a zeal for Jesus Christ, and to send him as a missionary to the Gentiles. We remember how Jesus said of himself, "The stone which the builders rejected has become the head of the corner."

It is still true today as always, that God moves in mysterious ways His wonders to perform. He took a stammering shepherd from the plains of Midian and created Moses the leader and lawgiver. He took a humble peasant girl to be the mother of the Saviour. He caused an insignificant cattle shed to be the scene of the most significant event in human history. He took a cross of torture and transformed it to the world's greatest symbol of love. So He comes among us today and challenges us to put our talents and energies at His disposal.

Most of us might be called one-talent people. Yet God has used people like us as His instruments to achieve His purposes. It was the one-talent men & women who won over the power of the Roman Empire, and our one talents, if put to work, can mean a great difference in our world. But we often try to back away from this challenge because we are unwilling to give our best for the things of God. The truth we do not like to admit is that we are not so humble or ungifted as we want people to think when we refuse to take jobs of witness for Jesus Christ. Rather we refuse to give our time, talents, and energies because we are too selfish to admit that even God has any claims upon us. Yet the cup of water given in Christ's name, or the widow's mite given in thanksgiving, or the child who is guided to the Master by the word and deed of a parent or teacher will always earn for the giver the "well done" of Christ.

God does not convert us to His way for our benefit only, but that we might be His instruments in bringing others to His fold. It is well for us to consider how Christian we are by the measure of our commitment to be Christian instruments. God does not call us without knowing that we can do the job He gives us.

You too have been called to serve where you are. It is God who has chosen you, but it takes you to answer, "Here am I! Send me!"



SERMON "I"

"A FOUNDATION FOR LIFE"

by

Chaplain R. G. CALDWELL

Scripture: Matt. 7:24-29

Many of our listeners this morning, while traveling to Europe may have seen Eddystone Lighthouse of Plymouth, England. This lighthouse stands as a monumental beacon welcoming the traveler to Great Britain, just as the Statue of Liberty does for the United States standing in New York harbor. There are inscriptions on both of the monuments. On the Statue of Liberty the inscription is an invitation to freedom: "Give me your tired, your worn, your poor, your huddled masses yearning to breathe free; send these the homeless, tempest-tossed to me I lift my lamp beside the golden shore."

The Eddystone Lighthouse also has an inscription and an interesting story which began over 150 years ago. The first structure was erected by Winstanley who inscribed this taunting expression of his own skill on the lighthouse: "Blow ye winds and storms and try my work, my skill will stand against the elements." Three years after the structure was completed, Winstanley and his men were making repairs during a storm. A blast of hurricane force swept the lighthouse into the sea--Winstanley and his men perished.

A year or so later a young civil engineer by the name of John Smeaton undertook the job of rebuilding the beacon. He placed his structure squarely upon the rock Eddystone. When he finished he inscribed on the building, not a taunting expression of his own skill but these humble words of Scripture: "Except the Lord build the house they labor in vain who build it." My friends, for over 150 years that structure has remained and to this day unshaken and unmoved. "Unless the Lord build the house they labor in vain who build it."

The scriptures are not silent on this theme of Foundations, in fact in the greatest sermon ever preached there is a marked emphasis on this theme. It may surprise you, but read again at your leisure the Sermon on the Mount, recorded in Matthew 5,6,7 and you will observe that Jesus reserved the main thrust of His message, He builds up to the climax and concludes and summarizes that Supreme Sermon on this very theme:

"Therefore whosoever hearth these sayings of mine (all that I've said here on the Mount) and doeth them, I will liken him unto a wise man, which built his house upon a rock!"

What is the Sermon on the Mount all about anyway? It is about life, living our lives -- your life and mine. The Scripture says that He knows when the smallest sparrow falls to the ground, and how much more does He observe man the crowning work of His Creation. He knows the number of hairs on our heads, He even reads the thoughts and intents of our hearts. "Man looketh on the outward appearance, but God looketh upon the heart of man." He walks with us in our victory and triumph, but also He is with us in the hour of trial and temptation. For if we ascend into the very heights and joys of heaven, He is there; alas, though we descend into the very depths of despair and defeat and even hell itself--lo, we cry, and Thou are there! We cannot escape or elude His presence. For it is in Him and by Him and for Him that we exist. "In Thee we live and move and have our being." It is therefore evident that He wants us to build our lives upon a secure foundation--indeed the True Foundation!

Is it necessary that we spell out for you word for word what is meant by the foolish man who builds his life upon the symbolic sand? Is it not the one who yields to every whim and fancy of his carnal nature, succumbs to the subtle temptation to taste to the full, or just once, the froth of joy, the bitter-sweet alloys of the cup of life though it taints and soils his soul--though every bit of man within him secretly revolts, writhes in shame and disgust. Is he not building upon the sordid shifting worthless sand that spells damnation to his eternal Soul? Listen carefully to the poet who wisely said:

What win I if I gain the thing I seek?
A dream, a breath, a froth of fleeting joy.
Who buys a minutes mirth to wail a week,
Or seals Eternity to gain a toy?

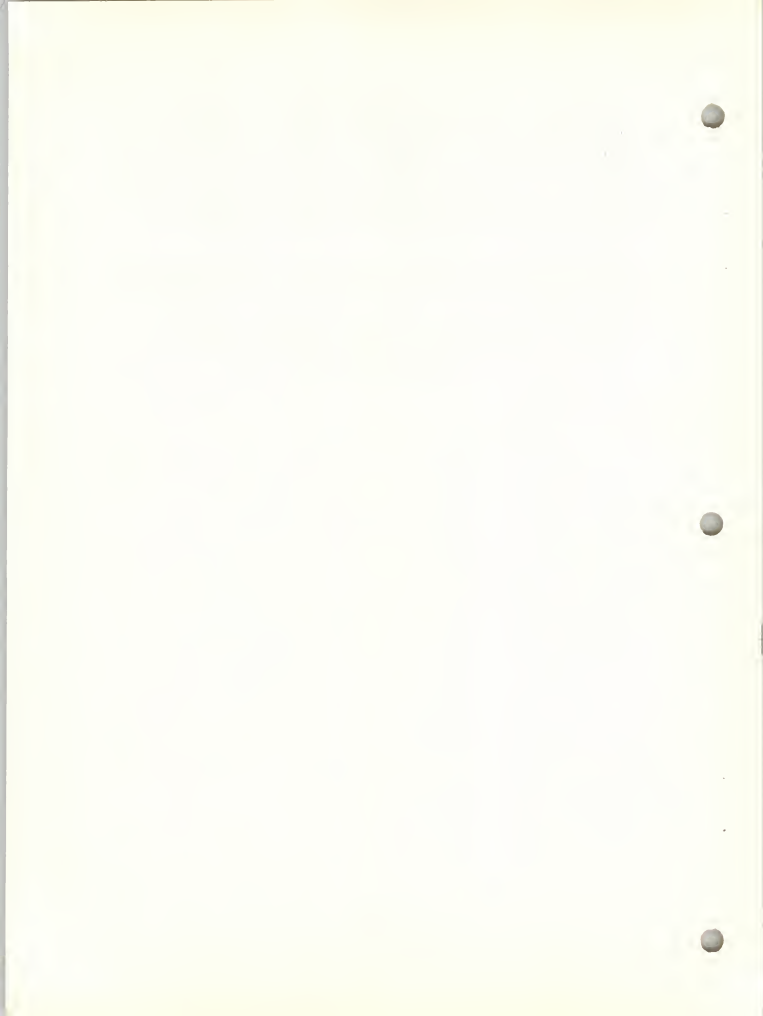
It is written: "Who shall stand in His presence, who shall ascend into His holy hill? But he that hath clean hands and a pure heart".

Surely it is high time we take an honest inventory and place realistic values on the record we have built individually and upon which we shall stand or fall --every man on his own record. For you and I have made the final choices, we have charted our own course in life; every man is Captain of his own soul and cannot blame another for the course of action he has taken. Honestly now, are you established in your going, are you building your life on a secure foundation--a True Foundation?

Specifically, what is the Rock upon which we are to build our lives? Or better still, Who is the Rock upon which we are to build our lives? This Rock, which has so much emphasis and stress in the Sermon on the Mount? My friends, it is none other than the LORD Himself! It is upon Jesus Christ that we are to build our lives! Listen to the Psalmist who cried over twenty times: "The LORD is my Rock". "The LORD is my Rock and my Salvation, whom shall I fear, the LORD is the Strength of my life, of whom shall I be afraid." The LORD is my Tower . . . He is my Fortress.

Build your life upon CHRIST. Confess your sins and transgressions, accept the LORD Jesus Christ into your heart and life--embrace Christianity with all your heart, soul , mind, and strength.

Remember the words of the Lord Jesus: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock".



SERMON "J"

"WHEN CHRISTMAS COMES"

by

Chaplain G. E. THOMAS

Scripture: Luke 20:1-20

It isn't startling at all to observe that Christmas has come once again. Of course it has. Christmas comes every year. It's marked firmly on the calendar. And now this is Christmas.

What is startling is to notice how persistently Christmas comes. Whether we want it to or not, it repeats itself with the regularity of the seasons.

And, furthermore, we do want it that way. Any of us who have children know how one Christmas is scarcely ended before they start talking about the next one. Then, whenever the twenty-fifth of any month occurs, they remind us that there are just so many months till Christmas. This illustration describes the attitude of a child, but isn't it ---perhaps on a more mature level--- the attitude of every person who knows anything about the joys of Christmas?

For the truth is that there is something in us that craves Christmas, that wants it and needs it. For one thing we need its beauty. If you were to go to Holland today, you would probably ask some native what had happened to all of their windmills. You would want to know, "Where are they?" He would explain, "Oh, we've replaced most of them. We have taken down most of our windmills and pump the water by electricity." And that's the way it is in the world. We have taken down the windmills and installed electric pumps. I suppose only an engineer would call a pump "a thing of beauty and a joy forever", and even most engineers would sooner remember Holland with the great sails of a windmill slowly turning in the breeze if he were at all sentimental and inclined to be sensitive to artistic beauty. There is something in us that needs the beautiful; and, so, we need the beauty of Christmas. Consequently, we decorate our homes, our ships, our town with fir trees, gaily colored lights and ornaments, and anything else that will add beauty to our world.

Also, we crave Christmas for its tenderness. Our world for the most part is not tender. As Navy men we are a part of the free world's arsenal, its fortress, its means of survival. There's nothing tender about a landing ship or a destroyer. But Christmas speaks to us of the tender care Mary provided for her baby, of the tender solicitude of Joseph for his little family. We need that. We need to hear about tenderness.

And we crave the goodness and purity of Christmas. In spite of the mess we make of our private lives, in spite of the way we struggle along trying to keep our families together and living somewhat in peace and harmony with each other, in spite of the rottenness of life around us, we need something to speak to us of truth and love. And Christmas reminds us of life at its simple best: a man, a woman, and a child---not without hazards and problems but working out their family life in spite of them. This goodness and purity we crave at Christmas.

Yes, there is something in us that really wants Christmas. What is it? What makes this day keep coming year after year? What is its secret? When Christmas comes, what does it say, what does it mean that it should speak so significantly to our deepest needs?

First, to go behind its more obvious meaning, we would have to admit that God did create the world and us. Here it is, and here we are. To explain our situation, we would have to go on to say that it seems that He made this world for us to explore, to appreciate, and to be creative in it in our own way.

This implies something about us: God has established us humans here with complete freedom to do these things. And freedom to explore, to appreciate, and to be creative means freedom not to explore, to appreciate, or to be creative. Which will it be?

Well, we have to admit that for the most part we have not wanted to do the right thing, the good thing. Like children we preferred our own way. Like children at times we broke loose, we played havoc with all that was righteous and holy. Just as children make fun of their families or more specifically are inclined to make fun of the authority of God the Father in our lives, we have not treated each other in love as brothers, and we have struck out for ourselves---even disobeying the rules.

However, the message of faith is that, even so, God did not let us go. No matter how we behaved, He came to us. He came in men, the prophets, the poets, and the saints, Through their willingness to submit themselves to God, they became channels whereby He could communicate His intentions. Nevertheless, some were stoned, some were killed, others were merely scorned, rejected. Still we disobeyed; we did not want to use our freedom in constructive ways.

Finally, "when the fullness of time had come, God sent forth His Son." (Galatians 4:4). He came in a human being using his lips; his hands, his body to manifest His great power, goodness, and mercy. That person was born, grew, and then set forth to tell others about the family of God. However, men had not changed very much; they were very much like us today. They killed this one, unique Person; they crucified him. Like us they just did not want to do the right thing; I suppose they even felt uncomfortable in the presence of so much love, so much undaunted goodness.

And, still, God keeps coming to us---in our Christmases; He will not let us go. In spite of our past behavior and even though there must be a sense in which we don't deserve it, He keeps trying to give us beauty, tenderness, goodness, and purity. He keeps coming into this world of His.

In a sense it is like the light. No matter how tightly we secure the shades, how much we may barricade and block up the windows, the dawn breaks, light comes---persistently, regularly. No matter how much we withdraw into ourselves, day follows day.

Or in human terms it is like the love of parents whose son strays away from their home, their way of life, their desire for him. Nevertheless, they keep coming into his life loving him, doing things for him, wanting to share all that they have and all that they are.

So it is. When Christmas comes, it is the story of God who will not let His people go. He comes in the beauty of Christmas. There is the story of shepherds at night under the stars, the song of angels, and one particular Star, and the fact of the mother in simplicity and motherly love bending over her child, cradling him, and providing for His every need. There is a beauty in it that haunts us, stirs us, and will not let us go.

God, too, comes to us in the tenderness of Christmas. The love evidenced by Joseph watching over his wife and the newly born child, the desire of Mary to be with her husband even though the inconvenience of the long journey from Nazareth must have appalled her, and the awe of the shepherds as they looked into the stable to see such a humble, domestic scene---all of these speak to us of the tenderness of God's love.

And God comes, too, in the goodness and purity of Christmas. The innocence of the child plus the age-old intelligence and knowledge of the wise men are messages from God that will not be silenced.

Finally, if Christmas is the story of a God who will not let His people go, may it then be likewise the story of people who will not let God go ~~unless~~ He bless them. When Christmas comes, will we be the same as we have always been? Or will the love of God in Christmas force out the smallness, the fear and insecurity, the hatred and the meanness that make us less than we are meant to be?

When Christmas comes! May it bless us as God wants it to!

Let us pray: O God, We thank Thee for the gift of Thy Son Jesus, our Lord and Master. Open our hearts that Thy love as we see it in Him may enter our lives; grant that we, too, may be channels of Thy love so that in this drab and evil world Thy beauty, tenderness, and goodness may come with new power and make new men in the name of Jesus Christ our Lord. Amen.

WHAT GOD HATH JOINED TOGETHER
by
The Rt. Rev. Stephen F. Bayne, Jr.
Bishop of Olympia

Delivered on
The Episcopal Hour Broadcast
3 May 1959

Most young clergymen get a lot more than they give. We may not always know it at the time, but we usually come to see it, somewhat shamefacedly, after awhile. I remember talking with a man in my first congregation, whose marriage had gone completely on the rocks and who was seeking to find some kind of order in his life again. I gave him what I could, which wasn't much. In the course of our talks, I asked him what he felt were the real causes of the breakdown of his marriage. I suppose I expected text-book answers. They were really all I knew then; and I anticipated that he would say something about sexual maladjustment or incompatibility or differences in basic attitudes or something of the sort.

What he said made no sense to me at all, at the time. He said, "Neither of us expected enough." Expected enough of what? Expected from whom? Was it money or understanding or sympathy or good luck or what? I had not the faintest clue, nor could he quite say what he meant, because he was not particularly a man of words. I was supposed to supply the words, and I did not know them then.

Now, twenty-three years later, I know exactly what he meant, and I could supply the words, too. He meant what every thoughtful husband and wife comes to know well—that the secret of a successful marriage is nothing else than the wholeheartedness and single-mindedness with which two people bet their lives on each other.

Neither he nor his wife had really expected marriage to be as deep as it is, to cost as much as it costs, to yield as much as it gives, ~~and to ask as much as it asks~~. They had not expected enough.

They got what they expected, for life is a fair bargainer, if a shrewd one. They got the chance to live together rightfully, to share their passion and their joy, to spend their time and their money together, to have a house to live in and bring friends to, to have children to gratify their sense of posterity. These are not inconsiderate blessings. In a man's courting days, his imagination sometimes reaches no farther than that marriage means he won't have to go home alone night after night! Christians do not scorn the small change of marriage.

No, they got what they expected, but little more than that. They had not expected that when two free people set out to make a marriage, it requires that neither shall get what he alone wants, and that the choices which make their marriage are going to be fully satisfying to neither one, yet in the end they are going to satisfy both more than either of the first alternatives probably could have. They had not expected to find a greater beauty and compromise than there could have been in either separate and alone, nor did they expect their was a power given to men and women by which our separate, stubborn wills are enabled to serve a single master greater than either.

They had not expected that God would see them through, when they came to the collisions of temperament and taste which divide husband and wife. They had not expected that, if the door to divorce were firmly and finally closed, they could solve problems which they were otherwise tempted to abandon. They had not expected to find that God made men and women to marry for keeps - that He knew exactly what He was doing in making us separate and different and individual, yet needing one another to fulfill our own selves in each other. They had not expected that human freedom under God was so great that men and women really could give themselves, each to the other, for keeps.

They had not expected the joy and something born out of pain and striving, not something you could cheaply buy. They had not expected that marriage was not something that happened to you, but something you had to choose and to build, day by day. They had not expected that marriage was a holy estate, instituted by God.

They had not expected enough...and when the inevitable tensions and strains came, neither one was prepared to give or to try. They had not really expected that you had to try to make a marriage, or that it was worth trying for. And the end result was disaster for them both.

I do not mean to oversimplify this tragic business. Doubtless there are a hundred factors which enter into this complex relationship between two persons, and it is unfair to suggest that there is some simple, universal panacea for all problems in marriage.

What I say is that no marriage can be successful, in the full sense of that word, which does not completely expect to be permanent, which does not expect to be difficult, to be something only slowly to be created, to be complex, and sometimes unfair to both parties, to involve stubborn wills and defeats as well as triumph to be as great and as deep as life itself is, and to be a miracle of grace, and accomplished by the power of God acting through the wills of two free people, freely offering themselves each to the other, and both together to God.

It is not "Christian marriage", in quotation marks, that we are talking about. Christ did not teach about "Christian marriage." He taught about marriage--all marriage, everywhere--for all people. Marriage is rooted in our natures as God made us. Marriage is rooted in the purpose of God. First, it is the way He established whereby life is to be perpetuated, whereby mankind can join with Him in the creating of new life. Second, marriage is the community He ordained where human society is to be built afresh in each generation. Third, marriage is the relationship in which men and women, out of their own desperate separateness and loneliness, find fulfillment and completion in each other.

These are not Christian beliefs particularly, save as we are bound to them because Christ taught them. They are true of all marriage everywhere, for all people. Hear what Christ said: "In the beginning God made us male and female, and for this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh. Wherefore they no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

Not a word in this about some special rule or secret for Christians--this is the way life is, this is the way we are made, this is what we are created for. And it will not happen unless a girl entering marriage can enter it with a tranquil heart, knowing that the boy she marries will be steadfast and faithful, forsaking all others and keeping himself only unto her so long as they both shall live. It will not happen unless a boy, taking his solemn vows to his girl, does so knowing that to them both life has given the most exalted opportunity possible to free people, to make of the two of them one new thing--a family.

It will not happen, to come back to my friend's word, unless we expect it to happen, and expect that what God wills for us to do, He will give us the power to do. If He has given us a true vocation to marry, then we may confidently expect that He will make it possible for us to make a true and good and lovely union out of our separate wills and natures. This is one of the "open secrets" of the Kingdom.

It might also be said that He does not call all people to marriage; that He has other purposes for some of us; and that is equally a vocation, and equally an opportunity, and that He equally empowers us to live a single life of purity and restraint. For if there is a grace of marriage, there is equally a grace of single life. Only a fool thinks that to be a man or woman alone is a failure and a bitterness. Where would we be in life without those who have the extra freedom to offer themselves for the arduous and the unusual and the hazardous task, for the lonely work in so many corners of life? Do you not know that God has a use for the maiden aunt, for the bachelor doctor, the monk, the single girl following her vocation? Do you not see the expectancy is the great word here, too? If it is my fortune not to marry, what do I have the right to expect then? A freedom marriage does not allow, a grace of continence and an added devotion to inspire and help others to pour their love into a single soul. Never imagine that God has not understood this, in the wonderful, lonely, single-heartedness of His own Son.

Yet, married or single, the basic question is the same. Do you expect enough? There is no special "Christian marriage," but there is a special Christian understanding of the way marriage must be lifted high, to be seen in the full light of the faith that God Himself created it and filled it with His purpose and His power.

When we say, "What God hath joined together let no man put asunder," we do not mean some romantic dream that God somehow miraculously brings together the one man and the one woman in all the world who are made for each other. We mean something greater than that: we mean that when thoughtful and responsible men and women stand together before God's altar, and solemnly and devoutly take each other for keeps, and offer this sublime freedom of theirs to the God Who made them, that He will not fail to make it possible for them to fulfill what has been begun. But they must expect it - they must be ready to ask everything of God and everything of each other - in perfect confidence that the grace of God will be sufficient for every need.

Let us pray:

O God, for as much as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts through Jesus Christ our Lord. Amen.

Dear Heavenly Father, we have loved thee, but not enough. We have sought thee, but not diligently. We have seen but not perceived. We have heard but not understood. We have hoped for things Heavenly, but have clung to things of this earth, and our hearts have been far from thee, the Holy One. Draw us now in mercy unto Thyself, oh God, that the time to come may not be as the past, but that finding, perceiving, understanding, and loving thee, we may find joy in thy service, whose service alone is perfect freedom, and who livest and reignest with the Father in the unity of the Holy Spirit, world without end. Amen.

CHAPTER V.

OUTLINES

SERMON OUTLINE "A"

"The Storms of Life"

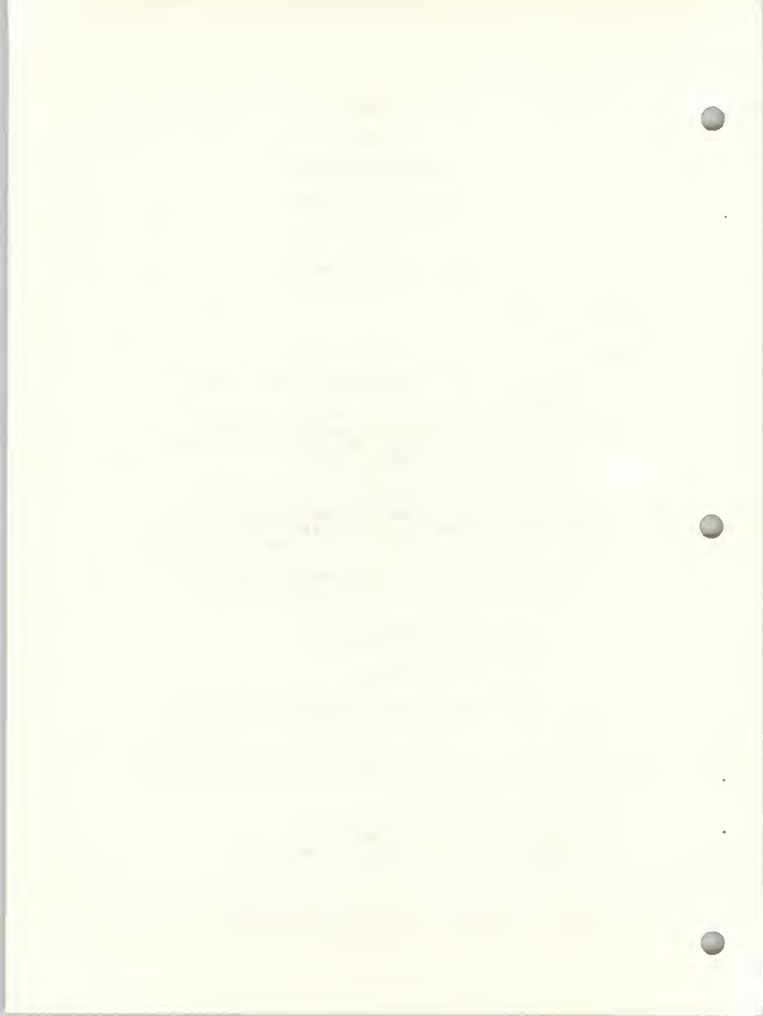
by

Chaplain L. W. Meachum, USN

Scripture: Psalms 46

Introduction:

- A. Life does not move in an even succession of regular movement
 - B. Sometimes it is rough and storming
 - C. At times it is smooth, calm and even monotonous
 - D. Stormy or calm, it is the "set of the sail and not the gail that bids up where to go".
- I. There are two kinds of storms in life, namely; those avoidable and those unavoidable. Some storms are avoidable in the same manner as an airplane pilot with a weather report in his hand is able to go around the storm.
- A. The "set of the sail" and the weather map for the storms of life are found in a number of places.
 - 1. Good Christian Homes
 - 2. Proper friends and companions
 - 3. Church attendance
 - 4. Bible reading and prayer
 - B. These influences give guidance when the avoidable storms appear. They serve as a refuge for the avoidable storms.
- II. We keep the bow facing the fury of the unavoidable storms. What are some such storms?
- A. Growing up and leaving home
 - B. Problems of unavoidable temptation
 - C. Marriage problems that destroy family life
 - D. Even the prospect of death
- III. In the midst of all of life's storms let us remember that "God is our refuge and strength, a very present help in trouble". "Be still and know that I am God".



SERMON OUTLINE "B"

"Gaining the Victory"

by

Chaplain J. E. Davis, USN

Scripture: Corinthians 11:23-33 and Ephesians 6:10-17; Phil:
3:13-14

I. Few men have had to struggle as much as the Apostle Paul

A. Review his sufferings as listed in II Corinthians
11:23-33.

B. When Paul accepted Jesus Christ on the Damascus Road,
he took upon himself the fight of his life.

1. He did not flinch but said: "If I must needs glory,
I will glory of the things which concern my infirmities."
(II Cor. 11:30).

2. So it can be when we enter the military service.
There is the challenge of combating difficulties, -hard work,
separation, advancement, etc.

3. Man's greatest struggle, however, is against sin.
It was man's sin that caused Paul's sufferings. Our text is a
positive statement of this struggle.

II. We see it exemplified in the lives of all great Christians.

A. Father Damien shut himself up in a leper colony in the
Hawaiian Islands that he might better serve those afflicted
people, thanking God for the life that he was privileged to live.

B. David Livingston remained in Africa, suffering privations
and fever in order that he might fight against sin and suffering
in that forsaken land. He said that he would rather be there
fighting for Christ than any other place in the world.

C. Albert Schweitzer, one of the world's greatest organists
and medical doctors, and author of many books, spent his life as
a medical missionary in the heart of Africa, giving organ concerts
in Europe to raise money for his work.

D. Or we could mention Toyohito Kagawa, the great Japanese
Christian, who worked for Christ in the slums and underprivileged
sections of Japan; or Naguchi, the great Japanese scientist, who
bared his breast to the fatal bite of the mosquito, thereby
effecting the discovery of yellow fever.

E. These great souls and others like them thrilled in the
struggle toward the mark for the prize of the high calling of
God in Christ Jesus, and in so doing they developed the highest
possible victory and peace in their own lives.

III. And so it is in the physical world.

A. The finest diamonds are those that have been subjected
to the greatest pressure and the most thorough polishing.

B. The best pearls are created by the greatest amount of
friction within the oyster.

C. The best steel receives the most punishment within the blast furnace.

D. The peerless bells that ring our from church belfry have been hammered long and skillfully on all sides before they are ready for the steeple.

IV. But as much energy as is expended on the creation of these material things, infinitely more is used to make a Christian personality, made in the image of God.

A. The human personality is by far the greatest creation on God.

B. The struggle against the devil's attempt to mar it is a vigorous one.

a. We must fight hard to establish God's Kingdom within us and in the world. (Tim. II:2:3).

C. But we are invincible when we use the weapons at hand. (Eph. 6:10-11 and 16-17).

D. There is no greater victory to which, even as military men, we can aspire than that of the Christian soul over sin. We can then say with Paul (I Cor. 15:57).

E. In gaining the victory, we may lose material things; we must remember the words of the Master; "He that findeth his life for my sake shall find it." In this giving of our lives to God and mankind in sacrificial service, we find salvation.

1. Illustration of white doctor's giving of his own blood to dark man in Arabia during an emergency when the man's own relatives would not offer to do so.

F. Knowing Paul, we understand how he could rejoice even in a Roman prison. (Phil 4:4)

1. We can understand the thrilling experience which he had as he struggled upward toward the mark for the prize of the high calling of God in Christ Jesus.

SERMON OUTLINE "C"

" Friendship"

by

Chaplain O. J. Harris, USN

Scripture: Matthew 22:34-40

Introduction

- A. To have friends we must be friendly
- B. For an integrated life one must seek for the following types of relationships

I. We Must Be A Friend Of God.

- A. "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind". (Matthew 22:37).
- B. Abraham was a friend of God; Enoch walked with God.
- C. Our devotion to God should express the feeling of the shepherd's prayer, "Lord of the universe, it is apparent and known to You that if You had cattle and gave them to me to tend, though I take wages for tending all others, from You I would take nothing, for I love You".

II. Another Type Of Friendship Is That Of Loving Our Neighbor.

- A. "Thou shalt love thy neighbor--". (Matthew 22:39)
- B. We need to be consistent here, "If a man say I love God and hateth his brother he is a liar". (I John 4:2)
- C. In Stephen Vincent Bendt's "John Brown's Body", a captain of a slave ship is portrayed sitting on the top deck of his ship reading, yet having no sense of the unrighteousness of his traffic.

III. The Picture of Friendship is Incomplete Without the Love of Self, "Thou Shalt Love Thy Neighbor As Thyself." (Matthew 22:39)

- A. "The love of self is the 'mainspring' of every action, it is the essence of his character. It is fair to suppose that if is necessary for his preservation". (Somerset Maugham)
- B. This is a matter of self-respect: one cannot be a friend to God or to his neighbor without first being a friend to himself,
- C. How can we have self-respect?
 - 1. Be concerned about our physical body.
 - 2. Be concerned about the development of our minds.
 - 3. Be concerned about the salvation of our souls.

D. "This above all-to thine own self be true. And it must follow as the night the day. Thou canst not then be false to any man!" (Shakspeare).

Conclusion

To fare better in the world in which we live and for an integrated life we should be a friend to God, to our neighbor and to ourselves.

SERMON OUTLINE "D"

"Shake Well Before Using"

by

Chaplain W. A. Rennie, USN

Introduction:

The doctor's suggestion, "shake well before using", actually brings the product (medicine) to its greatest usefulness. People have need of being shaken before they become most useful as citizen or Christian.

I. Full Time Citizens

A. Often need to be shaken by fear to become full time citizens.

1. Here can be stressed evident lack of preparation for National defense in past--and present.
2. The current crop of grafters, etc., uncovered.

II. Power for the Handicapped

A. There are many handicaps besides physical.
Ex. handicaps of sorrow, frustration and despair.

1. Some people need to be shaken out of their dependency upon others.
2. Some need to be shaken out of their reliance upon sickness to gain sympathy of others.

(Stress the Navy man who leans upon the easy morals of the older ones rather than develop a sturdy moral character of his own).

III. The Power of Pentecost -Acts 2:1-4

A. Some of us need to be shaken out of complacency of good works. A belief and living faith is needed.

B. The few were shaken to become disciples

1. A tax collector - gained riches by giving his life.
2. A doctor - turned in search of souls.
3. Fishermen - became fishers of men.



SERMON OUTLINE "E"

"Who Do Men Say That Christ Is?"

by

Chaplain Paul G. Riess, USN

Scripture: Matthew 16:13-17

Introduction:

- A. A common question today: What did he say about me?
 - 1. Purpose of such a question is to hear flattery, etc.
 - 2. Christ asked His disciples the same question, but for a different reason.

I. What men think of Him: Matt. 16:13

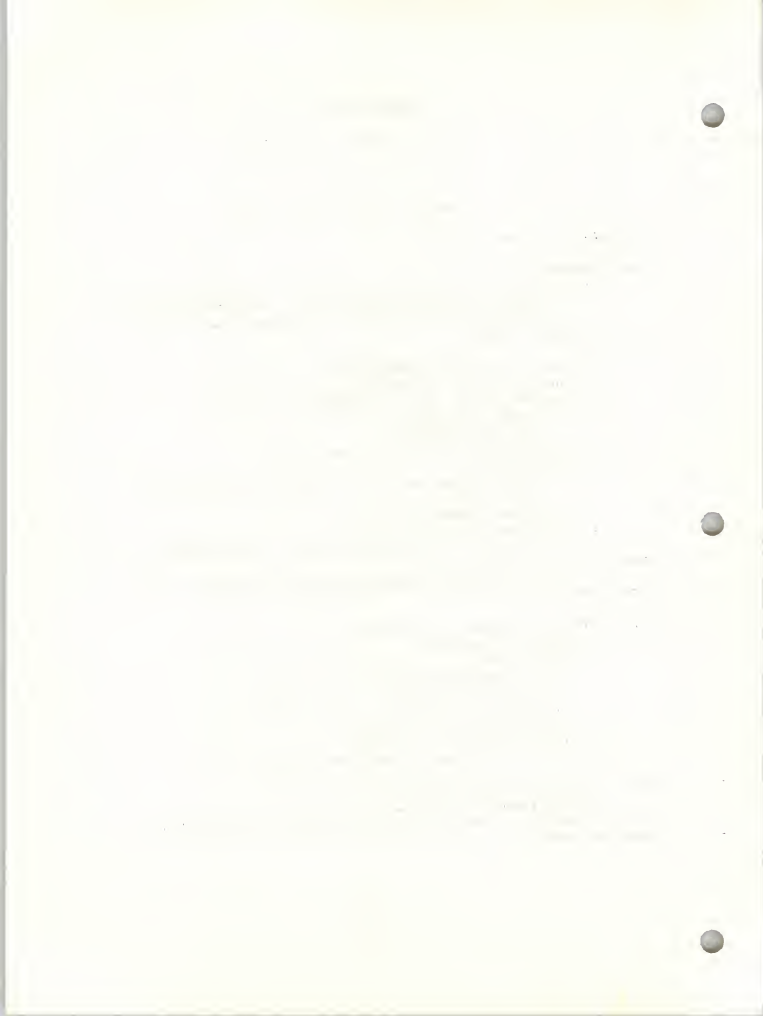
- A. John the Baptist - the Lamb of God - John 1:36
- B. The multitudes - Matt. 21:10-11
 - 1. Simply a Prophet
 - 2. The carpenter's Son
 - 3. Did not say He was the Son of God
- C. Men today say
 - 1. Simply a good man, a way-shower, but not THE WAY I Cor. 1:18
 - 2. A great teacher
- D. Religious leaders of His day
 - 1. Pharisees - John 9:16, 24, and 29-- they said He was a sinner.
 - 2. Some religious leaders today deny His deity, His origin of birth, etc.

II. "Who say ye, that I am" Matt. 16:15

- A. Thou art the Christ
- B. John 6:66-69
 - 1. To whom shall we go?
 - 2. Thou hast the words of eternal life
 - 3. Thou art the Christ
- C. John 11:23-27
 - 1. "---believest thou this?"
 - 2. "---I believe thou art the Christ---

III. Conclusion John 8:23-24

- A. If ye believe not that I am He ---etc.
- B. Acts 16:31 Believe on the Lord Jesus Christ and thou shalt be saved!



SERMON OURLINE "F"

"Show Us Jesus"

by

Chaplain B. S. Power, USN

Scripture: Matthew 5:13-16

Introduction:

In the passage from Matthew - Jesus had just finished his Sermon on the Mount. Then He turned to the Disciples and said, - "You are the salt of the earth -- let your light so shine before men that they may see your good works and glorify God".

In John's passage we see Jesus teaching his Disciples outside the temple when some Greek men came to Philip and said, "Sir, we would see Jesus". Philip took them to Andrew - and together they went to Jesus -- They made it possible for them to see Jesus.

Let us consider our own lives in light of these two passages.

I. We are representatives of a Christian Nation--we are supposed to believe in and follow the teachings of Jesus.

A. We are fighting and have fought large and small battles and wars for our convictions, our way of life - based upon Christian religion.

B. We are representing a great Nation and great people -- a great heritage.

C. Men are saying to us today, "Sir, we want to see Jesus".

II. The world is looking at and to us - you and me.

A. They are often misled, disappointed by our actions, speech habits and manners.

B. We are pointing in every direction except to Jesus, the way of life.

III. Jesus said, "Let your light shine" -- "that man may see", -- "and glorify God."

A. We should live so that those who want to may see in us Christ.

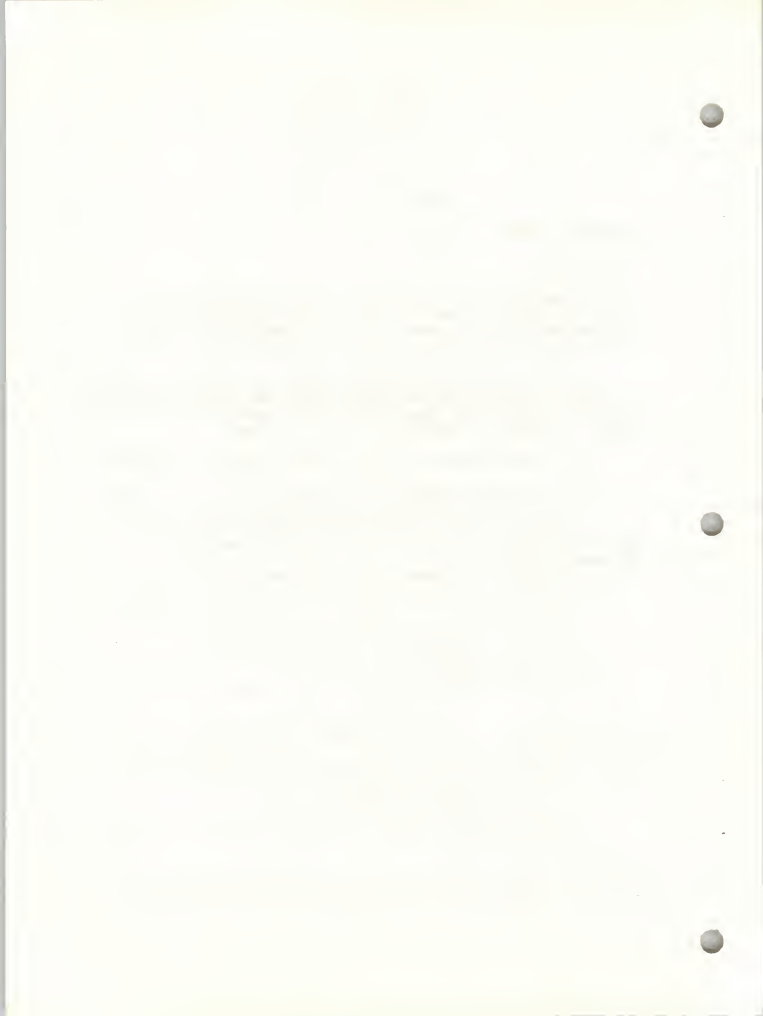
1. Sir we would see Jesus?

2. Can you point the inquirers to him?

3. Can you say - come?

B. He is my hope, my guide and stay; he is the light of my life. Can you say this?

Conclusion: If not, let us hang our heads in shame and humility and say, God forgive me. God be merciful to me a sinner.



SERMON OUTLINE "G"

" Faith"

by

Chaplain G. C. Bingaman, USN

Scripture: Hebrews 11:29

Introduction:

When Paul refers to the Israelites' crossing of the Red Sea and the Egyptians' failure to do so, he states that faith was the factor that made the difference. If faith is such a determining influence in success and failure, life and death, what is faith?

I. Man avoids faith thinking that it is an escape mechanism for hypocritical saints. As a matter of fact, man exercises faith daily without recognizing it as such. How do we know the other driver will handle his car properly? How do we know the letter will arrive at the addressed location? How do we know that she will make a good wife? We exercise faith in secular matters daily. It is not a far step to transfer your life into a daily walk with God trusting in His Providence.

II. Faith, An Assurance of God, Not Insurance From Evil

Faith must be combined with common sense. Faith should never be a substitute for something you can do for God and for yourself. When the enemy shoots at you, take cover, as well as offer prayer. Your muscles, as well as your soul, are gifts from God. God assures us that no matter what happens He is with us. He who spared not His own Son may not spare us either in a physical sense. His is the victory over death and the grave.

III. Faith must be Centered in Jesus Christ.

Faith is an impersonal attitude unless it has focus toward the Divine Friend, the Good Shepherd. Faith must induce a religious friendship for the lonely heart. When the world does not understand us, Jesus does. Faith centered in Jesus Christ makes your religion a personal experience. Without the friendship of Christ you have lost the heart of faith.



CHAPTER VI

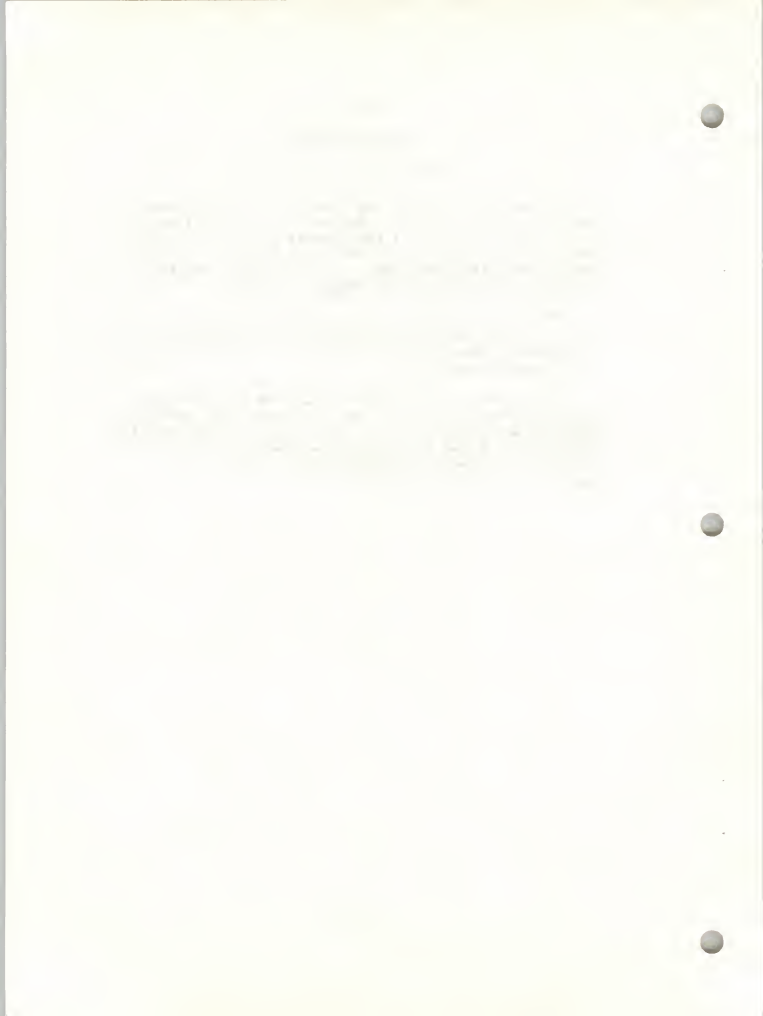
ADDITIONAL HELPS

TRAINING AND DEVELOPMENT

There is much that the Lay Leader can do to improve his ability to lead in worship. His own spiritual development is necessary for him to be an effective leader in worship. Reading books on worship and devotional literature, diligent study of the Bible, and frequent, conscientious, heartfelt prayers are essential to his religious growth.

The Lay Leader should constantly search for improvement in the service. Shipmates whose opinion he respects on matters religious may make helpful suggestions for promoting a worshipful and responsive atmosphere.

Periodically, the Lay Leader will have an opportunity to discuss the religious program of the ship with the Squadron Chaplain, who occasionally will be serving in a TAD capacity on the ships. Annual conferences are scheduled to assist the Lay Leaders in their responsibilities for the spiritual welfare of the crew of their ship.



MORNING/EVENING PRAYERS

Morning and/or evening prayers over the 1MC have proved to be very meaningful on board ships. It is good for the Protestant and Roman Catholic Lay Leaders to alternate in reading these prayers. Permission for using the 1 MC for this purpose must be obtained from the Executive Officer. Specific permission for each prayer should be obtained from the OOD to prevent interference with ship's routine. Use all circuits where practical. It is advisable not to say the prayer while movies are still in progress.

A recommended time for the Morning Prayer is just before pipe to breakfast. In the evening either just before taps or at sunset would be appropriate.

Learn to speak clearly over the 1 MC. Do not hold the microphone too close to your mouth.

The prayer should not be too long (maximum: 45 seconds). Write out your prayer ahead of time. Remember that you are speaking to several faiths (Protestant, Roman Catholic, Jewish and maybe others).

Suggested introductions are: "This is the Morning/Evening Prayer. Lets us pray". "Lets us pause for our Morning/Evening Prayer".

On some ships and stations the Executive Officer has permitted "Table Grace Prayers" to be printed and placed on mess tables or mounted in an appropriate place in messing spaces.

Attached are selected Prayers which can be used by the Lay Leader.

Almighty God, I well know how miserable I would be if I did not hear Thy voice. Thou who didst make the deaf to hear, and the dumb to speak, assist me in my labors this day. I know well I have been too often deaf to Thy invitations in the past, so for the future give me understanding and instruct me in the way I should walk. Amen.

Almighty God, May Thy ears be opened to the prayers of us Thy humble servants, that we may obtain our petitions. Make us ask only for those things which shall be beneficial to our souls and pleasing to Thee. May our prayers always be made in conformity with Thy will. Amen.

Almighty God, with grateful hearts we accept Thy gift of another day. In spite of certain separation from loved ones and other physical discomfort, may You continue showering us with Thy bountiful gifts. As we carry out our daily duties we will not forget to return thanks and to keep Thy Commandments. Amen.

God of the morning and Lord of all time, in the moments that we have for contemplation, we are apt to say as the Old Testament poet of long ago so aptly declared, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, What is man that Thou art mindful of him?" Help all of us, who take so much for granted, to stand in awe at Thy marvelous workings. Help us to comprehend the secrets of the universe which are being revealed as time goes on. Refresh us this morning that the work required for the day might be accomplished. Give us, we beseech Thee, strong hearts, nobleness of character and a dependence on Thee. Amen.

O Lord, we start a new day confident of our faith in Thee. May this be a day of promise, may this be a day of accomplishment. Keep ever before us, we pray O Lord, a zest for life and a determination to strive to greater undertakings. On this day be of good cheer to the countless masses of mankind who are bewildered by life. Restore the fallen to Thy grace, make known Thy salvation to those who have strayed from Thy fold. Bless our nation, O Lord, and give wisdom to our President and his advisors. In Thine own good time bring to this world the peace that all of us crave. Amen.

Almighty God we bid Thee to give us strength for today. Help us as we face the challenges which are before us that we might find ways that we can serve our fellowmen and our God. Give us the moral courage to develop and to exercise principles of leadership. May our continuing sense of mission give us direction in all our undertakings. By Thy grace may we keep sight of goals which are worthy of our aspiration. In Thy name we pray. Amen.

Early in the morning our prayer shall rise to Thee O God. We lift up our eyes to the hills of our faith from whence cometh our help. As we labor today it is for more than just bread. It is for the opportunity to make the law of Thy love known to mankind. Thou art the Captain of our Salvation. Enable us to become good followers of Thine and leaders of men. May the Love of God, the grace of Jesus Christ, and the fellowship of the Holy Spirit sustain us this day.

Our Heavenly Father, grant that this day we might live in accordance with Thy Commandments; that the words of our mouths and the thoughts of our minds, the actions of our hands and feet, all might be acceptable in Thy sight. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Heavenly Father, we ask Thy Holy Presence to abide with each one of us this day. Give us the will to do those things which are good, and the wisdom to avoid that which is evil. Keep us from sin and harm, and at the end bring us to ever-lasting life. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord God, for another day, for another morning, for another hour, for another minute, for another chance to live and serve Thee and our nation, we are truly grateful. Be Thou with us through our daily watches, for we pray it in Christ's name. Amen.

Lord God, we thank Thee for this day, a fresh page in the book of our lives, unstained by any sin of ours and unblotted by any mistakes, Give us grace that we may do our work well and so live the hours of this day that we may return it to Thee unspoiled. Through Christ our Lord. Amen.

Lord God, keep us free this day from cowardice in the face of danger, laziness in the face of work and anger toward our shipmates. Grant us, we pray, courage for hard tasks, strength for necessary work and wisdom when a shipmate needs a lift. In the name of Christ we pray. Amen.

On the wings of the morning our praises rise, O Lord, to Thee. We thank Thee for bringing us through another night and into this new day. We earnestly pray that today our minds may be clear, our service unselfish and our work effective. In the name of Christ our Lord. Amen.

Almighty and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

And since it ~~is~~ of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to all, keep in our minds a lively remembrance of that great day, in which we must give strict account of our thoughts, words, and actions to him whom thou hast appointed the Judge of quick and dead, thy son Jesus Christ our Lord. Amen.

In particular, we implore thy grace and protection for the ensuing day. Keep us temperate in all things, and diligent in our several callings. Grant us patience under our afflictions. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways. Defend us from all dangers and adversities; and be graciously pleased to take us, and all who are dear to us, under thy fatherly care and protection. These things and whatever else thou shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. Amen.

Almighty God, who is ever present in our lives; grant to the officers and men of this ship a glimpse of Thy love for us that will cause us to serve this day with trust and devotion, and that when evening draws nigh we may rest from our labors with satisfaction of a job well done. Amen

Eternal God who goes down to the sea in ships and whose judgments are sure and true; grant us a knowledge of our sins, a sorrowful regret for their commission and a heart felt desire for Thy absolution that we may begin this day with a clean heart and clean lips through Christ who redeems all mankind. Amen.

Our Father, we are grateful for the opportunity Thou has given us to be of service to our Navy, and to those who will replace us. Help us to live in realization that we are makers of history. In Jesus' name. Amen.

Show us, Our Father, how we can arrange our days so we can spend time in Thy presence, and come forth with evidence on our faces that we have been with Thee. In Jesus' name. Amen.

Almighty God, we beseech Thee to hear our prayers for all who sin against Thee, or neglect to serve Thee, all who forget Thee, bestow upon us all true repentance and an earnest longing for Thyself O Lord, we beseech Thee to strengthen and confirm all Thy faithful people and to lift up the light of Thy face upon them this day. Through Jesus Christ Our Lord. Amen.

O Lord, God Almighty, who has brought us to the beginning if this day: Let Thy power so defend us that we fall into no sin, but that all our thoughts, words and deeds may always tend to what is just in Thy sight. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Direct, O Lord, our actions by Thy holy inspiration and carry them on by Thy gracious assistance that every prayer and work of ours may always begin from Thee and by Thee be happily ended. Amen.

O God, who has made the stars and who has turned the darkness of night into the light of morning, we render to Thee, O Lord and King, the tribute of our praise for this new day, for the everlasting hopes that rise within the human heart and for Thy Holy Gospel which has brought life and light to our darkened hearts. Through Christ Our Lord. Amen.

O Lord God, our Heavenly Father, Almighty and Everlasting God who has safely brought us to the beginning of this day: Defend us this day with Thy mighty power; and grant that this day we fall not into sin, neither run into an kind of danger; but that all our undertakings being ordered by Thy guidance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.

Grant us, O Lord, to pass this day in gladness and peace without stumbling and without strain, that being victorious over all temptation, we may praise Thee, the Eternal God, who art blessed forever, and does hold in Thy hand the destinies of Thy visible creation, world without end. Amen.

Almighty God to Thee have I lifted up my heart and mind the first thing this day. In Thee have I placed my trust, nor will I ever be ashamed. Your enemies may laugh at me, but no one shall be confounded who tries to serve Thee. Show me O Lord, Thy ways and direct me down Thy Path. Through Christ Our Lord. Amen.

Almighty God, If I go ashore today let me be an instrument of Thy peace. Where there is hatred let me show Love: where there is injury---Pardon; where there is doubt---Faith; where there is despair---Hope; where there is sadness---Joy. Amen.

Oh heavenly Father, Divine Protector, we call upon Thee in earnest prayer. Grant us strength of soul and body as we travel homeward. Accept our sincere thoughts for all the kindnesses Thou hast shown us. May we forever be grateful and further enjoy Your blessing-we aboard this ship and our loved ones at home. Amen.

My God, how wonderful Thou art! Thy Majesty surpasses the knowledge of Thy lowly creatures. But Thou didst bring us into existence for a purpose--to know and serve Thee here in order that we may be eternally happy with Thee hereafter, May we, thru Thy loving mercy achieve that end, through Christ Our Lord. Amen.

Almighty God the longer we remain away from our native land so much the more do we appreciate it. From now on we will not take for granted Thy bountiful gifts. Make us grateful then for those blessings that we possess so that we shall never risk losing them. Amen.

Almighty God we are training to fight for justice, and justice is a hard word. It means rendering to everyone that which is his due. True we know well that as your creatures nothing much is due us, but You have given us to live in peace and harmony with each other, and other countless possessions too numerous to mention which make our life worth living. O Lord help us keep these wonderful possessions and give us the strength to withstand any earthly power that would attempt to take them from us. Amen.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done, Then if Thy great mercy grant us a safe lodging, and holy rest, and peace at last. Through Christ Our Lord. Amen.

Almighty and Everlasting God who art always more ready to hear than we to pray, and art more ready to give more than we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things wherein our conscience is afraid. Through Jesus Christ Thy Son, Our Lord. Amen.

Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy holy spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name. Through Jesus Christ Our Lord. Amen.

O God, from whom all good things proceed, grant a favorable reply to our requests, that by Thy holy inspiration we may ever think on such things as are right and by Thy guidance ever do that which is correct. Through Our Lord Jesus Christ who livest and reignest forever. Amen.

MORNING PRAYERS

Almighty God, although I am in a new land I can still see reflected here the Divine Origin and destiny of man. O Lord when I go ashore provide me with incentive necessary to conquer prejudice, and control my actions that I might not interfere with the free and customary actions of others. Amen.

Almighty God, who hast created us in Thine own image; grant that we may be ever mindful of our dignity; protect us from any desire, thought or action which would deface this wonderful work of Thy creation. May we remain God-like in all things, through Christ Our Lord. Amen.

Almighty God, the things of earth seem to be more naturally pleasing to me than You and Your Holy Law. I need Your assistance to keep my eyes, ears, and heart from such miserable tyranny. O Lord keep my whole being fixed on Thee so that my gaze may never lose sight of thee and the reward You so generously give to all who do thy will. Amen.

O Heavenly Father, Almighty God, we humbly beseech Thee to bless and sanctify this ship and all who dwell herein and everything in it, and do Thou vouchsafe to shower us with Blessings. Grant to us O Lord the abundance of heavenly Blessings and from the richness of the earth every substance necessary for life, and finally direct our desires to the fruits of Thy mercy, Through Christ Our Lord, Amen.

Today we ~~commemorate~~ the Lord's Last Supper, wherein Christ gives Himself to us, thereby teaching us life's greatest secret, the secret of self-sacrifice-giving of our own and ourselves to others, Pour forth, we beseech Thee, O God, the grace of sacrifice unto our hearts, so that by the Passion and Death of Your Son, we may be brought to the glory of His resurrection, through the Savior Christ, Our Lord, Amen.

My Lord, my God, my All! This day I have been given tasks to perform. May each one of them please Thee as I offer them to Thy greater glory. If they are not accomplished in a perfect manner, then grant me in the future to speak, think, and act, no matter how minial be the task, seeing Thy gracious Will in all things. Accept, I pray Thee, the deeds of this day as my humble offerings, weak and human as it may be, in the name of Christ Our Lord. Amen.

Grant, we beseech Thee, O Lord, that the affairs of this world may be directed in Thy peace and order and that we may serve Thee in joy and peaceful devotion. Amen.

Almighty God we beseech Thee by our humble prayers and petitions to give us help through out this day. We are powerless to help ourselves without Thy aid. Protect us from all harm, and never let us forget Thee as we go about our daily tasks. Amen.

Almighty God who knows that we are set in the midst of so many and so great dangers; and by reason of the frailty of our nature, we cannot always be firm in our resolutions, grant to us such strength and protection as may support all temptations this day. Amen.

EVENING PRAYERS

Almighty God and Lord, tonight at sea, we seek Thy many blessings for which we praise and give thanks to Thee. But if we have failed Thee, forgive us. When we are in doubt, give us faith. Should we be fearful, show us Thy peace. Help us, O God, to find and to keep moral strength and courage to walk as men in Thy sight. Protect and remain near those who are dear to us. In Jesus name. Amen.

Hear our prayer, O God, as we come to Thee for strength and courage at the end of day. Give us quietness of mind. Replenish us spiritually and physically for the morning. Lift upon us, O Lord, the light of Thy countenance and bestow upon us the joy of Thy presence. We ask all this in the name of our Lord who said: Lo, I am with you always, even unto the end of the earth. Amen.

Lord God, Who art the only source of health and strength, hear our prayers. Grant to us tonight the spirit of calmness and peace that surpasses all understanding. Guide us, direct us always. In all weariness or anxiety we seek Thy care, knowing that we are guarded by Thy hand. In every situation protect us, our homes, our nation. Through Jesus Christ, our Lord. Amen.

Lord God Almighty, now let Thy Spirit rest on each of us that we may never forget Thou art God. We are thankful that regardless of what we have done Thou wilt forgive; regardless how insignificant is our problem, Thou wilt listen - if we only come to Thee. So help us to profess Thee by the way we think and speak and act. Let the words of our mouths and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer. In Jesus name. Amen.

Lord God Heavenly Father, at the close of another day of another week, we thank Thee for the care and attention Thou hast given us, for the freedom we can experience by Thy mercy. Remove from us all impatience and dissatisfaction and instead bring us hope and faith. Help us to talk and walk as men of courage and honor and also show others that we are from a God-fearing nation and home. Humbly we ask this in Jesus name. Amen.

O God, our Creator and Redeemer, hear our prayer. Create in us clean hearts, O God, and renew right spirits within us. Cast us not away from Thy presence and take not Thy holy spirit from us. Restore unto us, the joy of Thy salvation and give us the strength of a willing spirit. To Thy loving and protecting guardianship, O holy Father, we commend all those dear to us, our families, our homes. Be with all those tonight who are in any danger or distress. Give us all the blessings of Thy peace. In Jesus name. Amen.

Lord God heavenly Father, the protector of all who put their trust in Thee, may we always be mindful of the responsibilities which have been placed upon us. Thou hast given us gifts of body and knowledge and of skill. Thou hast placed us among the mighty nations of the earth. Help us, O Lord, so that we personally do not betray such a great trust. Guide us through the darkness of night to find safety and protection and rest. This we ask to the glory of Thy holy name. Amen.

O Almighty and everlasting God, let Thy blessings rest upon our ship. Direct us that we may work together in harmony and good will. Drive out from among us all envy, ill will, impurity, and false pride. Help us to stand for the hard fight against the easy wrong. Save us from habits of cursing or filth that harm and offend others as well as ourselves. Aid us in protecting the reputation of our nation and our homes. For Thine is the kingdom and the power and glory. Amen.

O Lord God, be ever near us that we never lose sight of Thy presence. With Thy companionship we find strength for our duties, safety from shame, courage to walk decently, and the answer to our personal problems in life. Keep for us the peace of God which surpasses all human intelligence and understanding. In Thee we rest or stand our watch tonight waiting for the challenge of a new day, O Lord, our Redeemer. Amen.

Our Father, Who art in heaven, we are thankful and happy for everything You have given us. As a country You have blessed us with power and honor before nations. God grant that we may never betray those ideals by our speech or conduct on foreign shores. Let our lives and liberties represent and symbolize a God-fearing nation. O God and father of us all, stay near and guide us. In Jesus name. Amen.

Almighty God, creator of all things, giver of every good and perfect gift, hear us tonight as we seek Thy blessings upon ourselves, our loved ones, in fact, all people and races of mankind. We do acknowledge before Thee our shortcomings, our selfishness, our smugness, our pride. Forgive us when we have come short of Thy will. Create within us clean hearts, O God, and renew right attitudes, that we may do better. So help us Lord in Thy name. Amen.

Eternal God and Father, who hast been the hope and joy of many generations, and who in all ages has given men the power to seek Thee, and in seeking to find Thee, grant us, we pray Thee, a clearer vision of Thy truth, a greater faith in Thy power, and a more confident assurance of Thy love. For the times we forget Thee, O Lord, forgive us. In the times we drift from Thee, O Lord, recall us. In the time of stress and danger, O Lord, preserve us. In Jesus name. Amen.

O God and creator of mankind, who alone knows our innermost thoughts and desires, at the close of day we come to Thee seeking peace and comfort, forgiveness and strength. God grant us the will and the initiative not to be unwise and foolish, but to be filled with the knowledge of Your holy will. Let the Light of your truth lead us to spiritual healthfulness. Bless us not only with strong bodies, but also with clean hearts. God, watch over us, that we may be refreshed and ready for the tasks of another day. Amen.

O Lord God, let Thy Spirit rest on each one of us tonight. In our worship may we profess Thee before others, not only by the words of our lips, but by everything we do - even by our very thoughts which are known only by Thee. We are prepared, O Lord, to follow Thy instructions. Let the words of our mouths and the meditations of our hearts, and our conduct on duty and on liberty, be acceptable in Thy sight this night, O Lord, our Strength and our Redeemer. Amen.

Lord God Heavenly Father, we thank Thee for the many blessings of life, such as healthy bodies, good government and prosperous nations. While we live our lives help us to remember that Thou art ever near us guiding and directing and protecting if we would only listen to Thee. May we, O God, be truer, stronger, more faithful on duty or on liberty because Thou art with us. Keep us and all men on this ship as well as our loved ones at home in Thy most gracious protection. In Jesus name. Amen.

Eternal Father, strong to save, Thou hast been our source of strength every moment of our lives, our pilot through every phase of danger. Make us now Thy instruments to help others to face life with courage and with faith. Through days of difficulty be Thou as a mighty rock that cannot be removed. Through days of success be Thou as a guiding light that cannot be extinguished. And so help us, whether on duty or on liberty to be men decent in character in word and action and so proudly represent our nation and be pleasing in Thy sight, O God, our Lord and Saviour. Amen.

Lord, make us instruments of Thy peace. Where there is hatred, let us show love; where there is injury, express pardon; where there is discord, bring union; where there is doubt, bring hope; where there is darkness, bring light; where there is sadness, find joy; For Thy mercy and Thy truth's sake. Amen.

Heavenly Father, we come to Thee for an evening blessing. We ask Thee for quietness to fill every troubled heart and for renewed strength to all who have faced the difficult tasks and duties of this day. We who are about to find rest or who stand the watches of the night, we now seek Thy stillness and peace which brings us into the quiet harmony of Thy will. Help us to face the tomorrow with steady faith, always conscious of Thy presence and of Thy guidance. Help us to trust in Thee, O Lord - In Jesus name. Amen.

O God our Creator and Redeemer, hear our prayers. Create in us clean hearts, O God, and renew right spirits within us. Cast us not away from Thy presence and take not The holy spirit from us. Restore unto us the joy of Thy salvation and give us the strength of willing spirit. Into Thy loving and protecting guardianship, O lord, we commend all those who are dear to us - our families and homes. Be with all those who tonight are in any peril or danger. Give us all the blessings of Thy peace, now and forever. Amen.

O Almighty and everlasting God, let Thy blessings rest upon our ship. Direct us that we may work together in harmony and good will. Drive from among us all envy, ill will, impurity, profanity, and false pride. Help us to stand for the hard fight against the easy wrong. Save us from habits that harm and offend others as well as our relationship to Thee. Help us to protect the reputation of our nation and our homes. This we ask to the glory of Thy name, O Lord, Amen.

Hear our prayer, O Lord our God: O Thou who can change darkness into everlasting light and who governs nations with Thy unfailing might, give to each one of us, at the coming of another day, new and fresh hope and faith. Fill our hearts and minds with more unselfish ways. Grant us a full measure of patience and trust. Protect our homes and people with Thy abiding care and love. In Jesus name, Amen.

O God, our Creator and Lord, we know now that only in Thee can our restless and sometimes impatience hearts find any peace. O God do help us to be more willing to have Thee with us on liberty as well as on duty, knowing that with Thee we shall have peace and joy and no regrets. O Lord, help those who are in any kind of trouble. Give Thy consolation to those who sorrow. Guard us all through the watches of the night. In Jesus name. Amen.

O Eternal God, our Lord, who hast requested that we give thanks for everything, and that we should fear and dread nothing except the loss of Thee, and that we should cast all our cares upon Thee; we now ask Thee, O Lord, to preserve us from weaknesses and human anxieties. Let us simply trust in Thy care and protection for ourselves and especially for those dear to us. In sickness or in health be the comfort in our homes and trust for our families. Now let the thoughts and words of our lips pour forth, not as curses, but as praises to Thee. In Jesus name. Amen.

Our Father, who art in heaven, who art the giver of life, of health, we praise Thy Holy name. Tonight we thank Thee for the many blessings of body and soul, for all the directions, assistances, and comforts of Thy Spirit, for Thy continual care and watchful providence over us while we chart our course in life. Lord, give us insight and knowledge of Thee and let us show our thankfulness in sincere obedience to Thy will. In Jesus name. Amen.

O Thou God of Wisdom and Truth, in whose hands we find not only knowledge but a peace which actually surpasses all understanding, guide and direct our passage through life. May we never cheapen Thy standards and morals by exercising a loose tongue or a degrading manner. Instead help us to guard against the urge to do wrong. Let us hold fast to the ideals which make for honor and respect. Be near those who we love and trust, protect and strengthen them always and in whatever we might do, give us the wisdom to make the right decision. In Jesus name. Amen.

Lord God Almighty, on the eve of this day of worship and celebration of a birthday, we thank Thee for everything placed in our care - such as the ship, our bodies, our homes, our nation. Give us the faith to believe and know Thou art ever with us. Trusting in Thee, may we be convinced that all things work together for good for them that love Thee. In the watches of the night and in the coming day, refresh us with Thy Spirit, and strengthen us with Thy might. Take from us the trouble, the burden and the guilt of the day, that we can stand free before Thee. In Jesus name. Amen.

O Lord God, in whom we live, and move, and have our being, open our eyes that we may know that Thou art always near. Replenish us physically and morally so that we lack nothing. Teach us to be anxious for nothing, and when we have done what Thou hast asked us to do, help us, Lord, to leave the outcome to Thy wisdom. Take from us all suspicion and mistrust, unnecessary fears and cares. Bless with Thy goodness our homes and families, bringing them health and contentment, security and faith in Thee. In Jesus name. Amen.

Let the words of my mouth and the meditations of my heart be acceptable unto Thee, Lord, my strength and my Redeemer. Open Thou my lips, and my mouth shall show forth Thy praise. Create in me a clean heart, O God, and renew a right spirit within me. Try me, and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting. In Thee, O Lord, do I put my trust; let me never be ashamed of Thee. So at the end of this day into Thy hands I commit my spirit, finding peace and rest in Thee. Amen.

Eternal Father, strong to save, Thou art our refuge and strength, a very present help in time of need, give us Thy light to shine in the darkness. Grant us courage to overcome whatever difficulties or problems may confront us. Let us never avoid our own responsibilities we have toward Thee and our fellow men. Show us the confidence and the faith and the peace which no man can weaken or destroy. In Thy hands this night, O Lord, we commit ourselves and those dear to us to the approach of another day. In Jesus name. Amen.

Let us pray tonight with the words often used in the chapel of the United States Naval Academy. "Almighty Father, whose way is in the sea, whose paths are in the great waters, whose command is over all, and whose love never faileth; let me be aware of Thy presence and obedient to Thy will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me to live so that I can stand unashamed before my shipmates, my loved ones, and Thee. Protect those in whose love I live. Give me the will to do the work of a man and accept my share of responsibilities with a strong heart and a cheerful mind. Make me faithful to my duties and mindful of the tradition of the service of which I am a part. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth, and keep before me the life of Him by whose example and help I trust to obtain to my prayer, Jesus Christ our Lord. Amen.

To our God we can bring this prayer; who in mercy did ever shield Thy people from the threat of harm; and did in every time of danger become a tower of strength for them; let Thy holy being surround us every hour. As we perform our work and assume the responsibilities which have been given us, let no evil befall us. When we seek relaxation in our moments of leisure, let no sin mar Thy image or our reputation or the honor of our home. Help us tonight in every situation even as thou hast promised "Lo I am with you always, even unto the ends of the earth." Amen.

Almighty God who has created us according to Thine own image and likeness by giving us an immortal soul manifested by mind and free will. Grant that we be ever mindful of our dignity. Keep us from all thought, word, or act which would deface this wonderful work of Thy creation: forgive us all our past indignities. Amen.

Almighty God although our journey was impeded and we were forced to make changes in our route because of the severity of the elements your presence came to mind more focally than before. We recognize Thy plan in all things, we do rely on Thy help and strength. Be with us this night and watch over our loved ones. Amen.

Almighty God who art ever inclined to mercy and to spare, defend and protect us against all adversities. To Thee have we lifted up our soul. Oh my God we have put our trust in You, guard and protect our loved ones this night. Amen.

Today, dear God, was especially Your day. Help me properly to appreciate the special grace of being an American, living in a country which officially honors Your day. Many are the countries wherein not only Your day but Your very name is banned. Together with my gratitude accept this Thine own prayer; "Our Father, Who art in heaven, Hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven". Amen.

O God of all power and might, Thou who art the source of everything that is best, implant in our hearts the love of Thy name, and grant us an increase of religion, promoting such things as are good, and by Thy watchful care, guarding what Thou, hast promoted. Through Our Lord, Jesus Christ. Amen.

Almighty and Eternal God, Father of the human race, we turn to Thee in humble supplication at the close of this day. If we, because of our human weakness, have offended Thee or our shipmates in any way, please grant us forgiveness. If through thoughtlessness or selfishness we have contributed to the unhappiness of any fellow man, enlighten us so that it will never happen again. Grant us the Grace tomorrow, to make up for our shortcomings of today. Amen.

Supreme Admiral of the ocean seas, who hast created the waters of the deep, the mountains towering high in the sky, the rolling land and the products of the fields - we have safely weathered another day under Thy protecting care. We are placing the course of our lives into Thy hands because Thou art the Great Navigator who can point out every rocky shoal that might confront direct us in the paths that we should be following in order to attain the goals in life that we seek after. May refreshing sleep be ours and on the morrow may we awaken eager to do the tasks that confront us. In the name of Christ we pray. Amen.

Dear Lord and Father of mankind,, as we close this day, as the blackness of the night falls upon us, we place ourselves in Thy protective care, confident that Thou wilt not fail to watch over us. We know that Thou art a limitless Creator - a thousand years are but one in Thy sight - and yet every sparrow that falls upon the ground is known by Thee. We are glad, as glad can be, that we are not upon this earth by chance. We are certain that everyone of us is upon this universe for a reason. So give us wisdom, endow us with a sense of responsibility, fortify us with a will to push on and meet our obligations. Sustain us through the night and refresh us with the blessing of sleep. Amen.

Accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. Amen.

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards Thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these Thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, Thy Son our Saviour Jesus Christ. Amen.

Our Heavenly Father as deep calls unto deep we are mindful that Thy ways are past finding out. We too, marvel at the starry heavens above and the moral law within. For the privilege of being a child of God and a shipmate to some of America's finest men we offer Thee thanks. O Lord we would ask Thee to bless our families and to keep us in Thy care. Thou hast promised to watch over us. May we be faithful to the requirements of Thy grace. In Thy name we pray. Amen.

Our Heavenly Father, we thank Thee for the mercies of this day; for life, health, and comfort; for whatever kindness we have received; for whatever good we have been able to do. In Thy mercy, bless Thou our homes, our families, our children - all those that we love. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Heavenly Father, for the most part we know very well what is right: how we ought to think and talk and act. Our big problem is that so often we are unwilling to do these things. Grant that the things we do and say might become more in keeping with Thy Commandments. Bless Thou our homes, our families, our children - all those that we love. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Lord our Lord, when we consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained - we ask that the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord our strength and our Redeemer. Amen.

Eternal Father, Thou who hast set Thy glory above the heavens: grant us a glimpse of Thy greatness in our night watches, that we may more perfectly praise Thy Holy name through Christ our Lord. Amen.

Holy God: Not because of our lives, but in spite of our sins do we seek Thy mercy, forgiveness and presence with us in our evening watches and meditations. Amen.

Holy God, may the calm of this evening teach us of Thy love. May tense officers and tired men find relaxation and rest in the knowledge of that love in Christ our Lord. And may lonely sons, fathers and husbands know that this same love watches over those they hold dear. Amen.

Eternal Father, as we sail Thy mighty ocean depths: Grant us fair weather and calm seas, bless our families, friends and loved ones on shore, and draw each of us closer unto Thee through Christ our Lord, Amen.

Almighty God, we pray the shadow of Thy mighty hand may be over us in the night hours, and that Thy abiding presence be with and bless our loved ones through the power of Christ's love. Amen

Accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relation, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. Amen.

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for the continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. Amen

We beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the coming day. And grant us grace always to live in such a state that we may never be afraid to die; so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. Amen.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ, Amen.

As evening hush falls upon us and our bodies beckon us to rest, may we trust ourselves completely into thy hands, O God, with knowledge that we are in thy care. Bring rest of soul and body to the men who sleep and awareness to those who stand the watches and guard our safety through the night. And may the morning bring new light to our lives and new hopes to our dreams. Amen.

Eternal God of grace and wisdom, unto whom all nations of men belong, give to us these moments to know that we are really in Thy presence. May this moment of mediation bring the calm of night and the peace which passes all understanding. In the spirit of He who is always with us we pray. Amen.

Our Father, forgive the words and deeds by which we have betrayed Thy trust in us. Develop in us devotion strong enough to keep us from repetition of those failures. In Christ's name we pray. Amen.

We are conscious of Thy presence surrounding us as close as the water of the seas, Dear Lord. Thank You for being near us, even nearer than hands and feet. In the Name of Christ our Saviour. Amen.

O God, our Creator and Lord, we know how that only in Thee can our restless and sometimes impatience hearts find any peace. O God do help us to be more willing to have Thee with us on liberty as well as on duty, knowing that with Thee we shall have peace and joy and no regrets. O Lord, help those who are in any kind of trouble. Give Thy consolation to those who sorrow. Guard us all through the watches of the night. In Jesus name. Amen.

Lord God, heavenly Father, as we unite tonight in prayers for Thy blessings, be mindful of our individual wishes which are known only to Thee. Give us such a faith that makes men great and strong, and by which alone we can walk and talk with Thee. Thou hast given us every good thing, including life itself with whatever abilities we possess. May we use them wisely, and to Thy glory and honor. Help us to do the best we can. We ask this in the name of our Lord. Amen.

PRAYERS AT MEAL TIME

Give us thankful hearts, O God, as we prepare to receive Thy bountiful spread. May we be receptive of every good gift that comes from above. Now bless this food to our use and us to Thy service. Amen

Our heavenly Father we thank Thee for Thy care and ask Thee to bless this food. Through Christ our Lord. Amen

Our heavenly Father, keep us ever mindful that all good gifts come from Thee. Bless this food we pray, granting that it might strengthen us to do Thy Service. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Bless, O Father, Thy gifts to our use and us to Thy service; for Christ's sake. Amen.

Give us grateful hearts, our Father, for all Thy mercies, and make us mindful of the needs of others; through Jesus Christ Our Lord. Amen.

Father, Thou who provides for all our needs, bless us with a grateful heart to receive this food which has been prepared for our strength. May ties of respect and appreciation be in our midst as we break bread together. Amen.

O God, for the health and the physical strength that comes from eating wholesome food, we do thank Thee. Help us to eat freely of that spiritual food which Thou dost offer us in Christ. In the Name of Jesus. Amen.

MISCELLANEOUS PRAYERS

Prayers at the start of a deployment or action:

Lord God: As we go down to the sea in ships. . .As we sail across Thy waters in all our wanderings we search daily for the meaning of life. O Lord, show unto us the paths you would have us to follow across the sea of life: For we ask this blessing in the name of Christ, our Lord. Amen.

Almighty God, Thou that watchest all men who sail Thy seas: Grant us a safe voyage and an honorable tour of duty, that we may give glory to Thee and protection to our loved ones through our service to our Nation. We ask this guidance and grace in the name of Christ our lord. Amen.

Prayer for a foggy night:

Lord God, Thy fog is so thick, and we at times feel so blind. Our prayer this evening is that Thy Holy Spirit will ever lead us throughout life and cause us to see the brightness of the Son, Christ Jesus. Amen.

Prayer before a landing:

Eternal Father, Thou whose power broods over the seas and whose command is over all; let us be aware of Thy presence and obedient to Thy will, that we may be true to our best selves. Guard us against dishonesty in purpose and in deed, and help us so to live that we can stand unashamed and unafraid before our shipmates, our loved ones and Thee. Guide us through our landings in the morning's light, and protect those men who sail and work with us. In Christ do we put our trust. Amen.

Prayers in a foreign port:

Lord God, as we ride at anchor in this sheltered harbor we are conscious of those on the beach: Small children without sufficient bread and hard working fathers never able to give their families what we take for granted in America. Tonight we pray for these men and their children. Grant us a vision of Thy power, that we may have the strength to do our part in bringing Thy Kingdom on earth, even as it is in Heaven. Through Christ we pray. Amen.

Eternal Father, sometimes it seems as if the days are getting longer and the work harder. We need the strength of Christ to grant us in these days the grace to remember the system of freedom and democracy we are here to preserve. Remind us, we pray, of the many people depending on us to do our tasks well, that we may serve and represent Thee and our Nation proudly. Amen.

Prayer after a voyage:

Eternal Father, we have crossed Thy seas and seen Thy works and wonders on the face of the deep. Now we pray Thy grace upon us as we undertake our appointed missions. We seek Thy hand over us in the name of Christ Jesus, Our Lord. Amen.

Prayer for God's presence:

Eternal Father, help us not to place limits on Thy power, we pray. May we allow Thy Holy Spirit to have complete control over our hearts and minds. Use our lives for Thy Glory, in Christ's Holy name we pray it. Amen.

Prayer for the Navy:

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into Thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers on the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God, to the glory of thy name; through Jesus Christ our Lord. Amen.



BIBLE STUDY AND PRINTED MATERIAL

Some ships have been able to develop vital Bible study groups. Permission must be obtained from the Executive Officer for establishing such a group. The time and place of meeting should be included in the Plan-of-the-Day and the word passed at the appropriate time.

Again, it should be remembered that several denominations may be represented. Care should be taken to insure that the Bible Study sessions do not become means of "beating the drum" for the beliefs of one church. Rather, there should be an endeavour to understand what the Scriptures say. The Squadron Chaplain should be contacted to assist in developing Bible study groups and in approving study materials.

The Interpreters' Bible is a good source book for study. The Link also has excellent suggestions for guidance in Bible Study. When in doubt about the type of material to use, contact your Squadron Chaplain in person or by mail.

Sources for various publications used in connection with this area are:

I. Daily Devotional Booklets

- | | |
|---|------------------|
| A. The Upper Room
1908 Grand Avenue
Nashville, Tennessee | (Methodist) |
| B. Today
425 Witherspoon Building
Philadelphia 7, Pennsylvania | (Presbyterian) |
| C. The Secret Place
American Baptist Publishers
Valley Forge, Pennsylvania | (Baptist) |
| D. Daily Devotional Guide
Pilgrim Press
14 Beacon Street
Boston 8, Massachusetts | (Congregational) |
| E. Spires
The Young Calvinist
2365 Nelson Avenue S.E.
Grand Rapids, Michigan | (Reformed) |
| F. Forward
412 Sycamore Street
Cincinnati 2, Ohio | (Episcopal) |

Other denominations and religious groups have daily devotional books but these are the better known ones. Write your own denomination if you prefer some other.

II. General Periodicals

- A. Guideposts
Guideposts Associates, Inc.
Carmel, New York
(These will be sent monthly free of charge in small quantities to those ships requesting them.)
- B. Link
The General Commission On Chaplains and Armed Forces Personnel
201 Eighth Avenue, South
Nashville, Tennessee
(A monthly magazine available through chaplains at 15¢ per quarter.)
- C. Power Magazine
Scripture Press Foundation
1825 College Avenue
Wheaton, Illinois
(A weekly publication available in small quantities free to Armed Forces.)

III. Tracts

- A. American Tract Society
513 West 166th Street
New York 32, New York
(Address after 1 August 1962: Oradell, New Jersey.
Sample and order blanks readily available. Prices very reasonable to military purchasers.)
- B. Whittemore Associates, Inc.
16 Ashburton Place
Boston 8, Massachusetts
(Colorful tracts and booklets are listed and illustrated in available brochure.)
- C. The Upper Room
1908 Grand Avenue
Nashville 5, Tennessee
(In addition to the devotional booklet there are many pamphlets and booklets on devotional and family subjects.)

IV. Miscellaneous

- A. Protestant Church-owned Publishers' Association
201 Eighth Avenue, South
Nashville 3, Tennessee
(Sunday School literature including Youth and Adult
materials for personal and group use.)
- B. Christian Life
33 South Wacker Drive
Chicago 6, Illinois
(Non-denominational church magazine.)



BIBLE CLUES

The number following the name of a book of the Bible is the chapter number. What follows the colon (:) is verse reference. Verses connected by a hyphen (-) mean to read all verses inclusive. For example, Deuteronomy 5:6-21 refers to one chapter in our bible which includes the Ten Commandments. Interpreting this reference we would have, Deuteronomy, the 5th Chapter, verses 6 to 21 inclusive. Some authorities use a period (.) after the chapter, but the system explained above is more common. (VES)

"Seek ye out the book of the Lord and read..."
Isaiah 34:16

Desiring inward Peace
Everything is Going Well

John 14; Romans 8
Psalms 33:12-22; 100; I
Tim. 6; James 2:1-17

Everything Seems to be Go-
ing from Bad to Worse
Satisfied with Yourself
Seeking the Best Investment
Starting a New Job

II Tim. 3; Heb. 13
Prov. 11; Luke 6
Matt. 6 and 7
Psalm 1; Prov. 16; Phil.
3:7-21

You have been Placed in a
Position of Responsibility

Joshua 1:1-9; Prov. 2;
II Cor. 8:1-13
Psalm 127; Prov. 27;
Eph. 5; Col. 3; I Peter
3:1-17; I John 4
Matt. 15:1-20; II Cor. 3;
Gal. 5

Making a new Home

You are Out for a Good Time

Romans 12
Psalm 46; Matt. 28
Psalms 15, 19, 139;
Matt. 4; James 1
Psalms 34, 71; Isaiah
40

To Live Successfully with
Your Fellow Men
Sorrow Overtakes you
Tempted to do Wrong

Ecc1. 3:1-15
Psalms 4, 56, 130
Matt. 18; Eph. 4; James 4
Matt. 5-7
Matt. 22:34-40
Matt. 28:16-20

Things Look "blue"

Luke 10

You Seem too Busy
You Can't go to Sleep
You Have Quarreled
The Sermon on the Mount
The Great Commandments
The Great Commission
The Parable of the Good
Samaritan
The Parable of the Prodigal
Son
The Parable of the Sower
The Last Judgement

Luke 15
Matt. 13; Mark 4; Luke 8
Matt. 25

The Crucifixion, Death and Resurrection of Jesus	Matt. 26-28; Mark 14-16 Luke 2:2-24; John 13-21
The Outpouring of the Holy Spirit	Acts 2
Faith, Hope, Love	I Cor. 13
Heroes of Faith	Heb. 11
The Good Shepherd	Jhnn 10:1-18
The Vine and the Branches John 15	John 15
You Are Weary	Psalm 95: 1-7; Matt. 6, 11:28-30; Romans 8:31-39 Psalm 46; Matt. 6
Worries Oppress You	Job 28:12-28; Prov. 8;
Facing a Crisis	Isaiah 55; Psalm 46 Psalm 49; James 3
Are Jealous	Psalms 40; 90; Heb. 12
Are Impatient	I Cor. 15; I The. 4:13-5:
Are Bereaved	28; Rev. 21, 22
Are Bored	II Kings 5; Job 38; Psalms 103, 104; Eph. 3
Bear A Grudge	Luke 6; II Cor. 4
Have Been Disobedient	Isaiah 6; Mark 12; Luke 5
Need Forgiveness	Matt. 23; Luke 15; Phile.
Are Sick or in Pain	Psalms 6, 39, 41, 67; Isaiah 26, Psalm 91
Your Faith Is Weak	Psalms 126, 146; Heb. 11
Think God Seems Far Away	Psalms 25, 125, 138; Luke 10
Are Leaving Home	Psalms 119, 121; Prov. 3, 4
Are Becoming Lax or Indifferent	Matt. 25; Rev. 3
Are Lonely or Fearful	Psalms 27, 91; Luke 8; I Peter 4
Fear Death	John 11, 17, 20; II Cor. 5; I John 3; Rev. 14, 21, 22; Romans 8
Have Sinned	Psalm 51; Isaiah 53; John 3:1-4; I John 1
The Way of Prayer	John 17; Eph. 3; Psalms 19, 51
Want a Worshipful Mood	Psalms 24, 84, 116; Isaiah 1:10-20; John 4:1-45
Are Concerned With God in National Life	Deut. 8; Psalms 85, 118, 124; Isaiah 41:8-20; Micah 4, 6:6-16
If You are sick or in Pain	Psalm 91
Care of the Body	I Cor. 6:9-20
Those Obedient Unto Death	Phile. 2:5-16
How to Avoid Misfortune	Matt. 7:24-27
What Trust in God Can Do	Heb. 11
The Ten Commandments	Ex. 20:3-17; Deut. 5
The Shepherd Psalm	Psalm 23
The Birth of Jesus	Matt. 1, 2; Luke 2
The Beatitudes	Matt. 5:1-12
The Lord's Prayer	Matt. 6:5-15; Luke 11:1-13

BIBLE CHARACTERS

Abraham	Genesis 12-24
Adam	Genesis 1-4
Amos	Amos 1, 7
Daniel	Daniel 1-6
David	I Samuel 16-31; II Samuel 1-24; I Kings 1-2; I Chronicles 12-23, 28-29
Deborah	Judges 4-5
Disciples of Jesus	Matthew, Mark, Luke, John
Elijah	I Kings 17-22; II Kings 1-2
Elisha	II Kings 2-9
Esther	Esther 1-10
Esra	Esra 1, 3-10; Nehemiah 8
Gideon	Judges 6-8
Hosea	Hosea 1-3
Isaac	Genesis 21-28
Isaiah	II Kings 19-20; Isaiah 1-9
Jacob	Genesis 25-50
Jephthah	Judges 11-12
Jeremiah	Jeremiah 1, 28-29, 32, 36-40, 42
Jesus	Matthew, Mark, Luke, John
John the Baptist	Matthew 3, 4, 9, 11, 14, 16, 17, 21; Mark 1, 2, 6, 11; Luke 1, 3, 5, 7, 9, 11, 16, 20; John 1, 3, 4, 5, 10
Jonah	Jonah 1-4
Joseph	Joshua 1-14, 22-24
Kings of Israel	I Kings 12-22; II Kings 1-25; II Chronicles 1-36
Moses	Exodus 1-20, 32-34; Numbers 11-14, 16-25; Deuteronomy 1-34
Nehemiah	Nehemiah 1-6, 8-9, 13
Noah	Genesis 6-9
Paul	Acts 8-28; II Corinthians 11-12
Peter	Matthew, Mark, Luke, John, Acts 1-12
Ruth	Ruth 1-4
Samson	Judges 13-16
Samuel	I Samuel 1-19, 28
Saul	I Samuel 9-31
Solomon	I Kings 1-11; II Chronicles 1-9



GUIDELINES FOR ROMAN CATHOLIC

LAY LEADERS

Prepared by LCDR William F.
DOYLE, CHC, USN, in the office
of the Fleet Chaplain, U.S.
Atlantic Fleet, with
ecclesiastical permission of
the Catholic Military Ordinariate.

GUIDELINES FOR CATHOLIC LAY LEADERS

I. Lay Leadership as Catholic Action

A Catholic Lay Leader is a layman of the Catholic Faith who has been assigned responsibility for organizing the Catholic religious program aboard a ship or station to which no Catholic chaplain is attached. Although he can fulfill none of the functions which are specific to the Sacrament of Holy Orders, the Lay Leader engages in a special form of Catholic Action. Catholic Action has been defined as "the participation of the laity in the apostolate of the hierarchy". Now the apostolate of the hierarchy is threefold: to teach, to govern, and to sanctify. It is important to note the areas and the limitations of the layman's participation in that work.

Ordinarily, the Lay Leader will engage in no formal teaching of religion. Certainly, he will not preach, since the Canon Law of the Church forbids laymen to do so. Moreover, the Lay Leader should not attempt to form classes for religious instruction or discussion groups, unless he has been specifically authorized to do so by a Catholic chaplain who has first examined his qualifications for such activity. Good will and zeal are not substitutes for accurate knowledge of Catholic doctrine. This does not mean that the Lay Leader may not give private assistance to a shipmate who is studying catechism or taking a correspondence course in Catholic doctrine. As a general rule, however, such private help with study will be the extent of the Lay Leader's teaching activity in the field of religion.

The Lay Leader does not govern at all. He may state and explain the laws of the Catholic Church to an inquirer (provided that he is absolutely sure of his own knowledge!) and charity may require him to remind his shipmates of some of their obligations as Catholics. But the Lay Leader has no authority to make, enforce, or dispense from Church laws. Thus he cannot require his Catholic shipmates, under pain of sin, to attend the prayer services which he leads. On the other hand, he has no authority to dispense them from attendance at Mass, observance of laws of fast and abstinence, etc.

The principal work of the Lay Leader is in the area of sanctification. He cannot, of course, administer the Sacraments, with the exception of emergency Baptism. But he provides leadership in many functions which help his shipmates in the work of sanctification or salvation.

First, by organizing and conducting prayer services, the Lay

Leader affords his shipmates an opportunity for public worship of Almighty God. Since every person owes worship to God, and is under obligation to "keep holy the Sabbath Day", the Catholic who is unable to attend Mass is not excused from offering to God the worship of prayer. His Catholic Lay Leader reminds him of this obligation and offers him a planned means of fulfilling it.

Although the Catholic is by no means obliged to attend prayer services under lay leadership, it will usually be to his spiritual advantage to do so. Moreover, the public, worship of God is appropriate to man's social nature and to his membership in the Church of Christ.

Secondly, the Lay Leader will take the initiative (with proper regard for military channels) in obtaining the services of a military chaplain or civilian priest whenever possible. He will remain conscious that the prayer services which he conducts are no adequate substitute for the Mass and the Sacraments. These are the primary means of sanctification.

Thirdly, the entire activity of the Lay Leader, and particularly his personal example of practical Catholicity, serve to remind his shipmates of the things of their religion. This may not seem to be a dramatic contribution to the sanctification of others, but its importance should not be underestimated. It is all too easy for a man simply to forget about his religion when he is away from the accustomed supports of family, church, school, and Catholic companionship.

The Catholic Lay Leader has an important function in promoting the honor and glory of God and contributing to the sanctification and salvation of his shipmates. If he fulfills his function with humility and zeal, he will inevitably grow in his own love of God and of neighbor. And this twin law of love is the law of salvation.

II. Military Aspects of Lay Leadership

In the United States Navy, the Commanding Officer has primary responsibility to see that the religious needs of his subordinates are taken care of. Ordinarily, a Navy chaplain will actually conduct the religious program; and, of course, only an ordained priest can celebrate Mass or administer the Sacrament of Holy Orders, and his priestly power is derived from the Sacrament of Holy Orders, and his priestly jurisdiction is conferred by the Military Vicar. But his exercise of priestly functions aboard a ship or station of the United States Navy is under the military jurisdiction of the

Commanding Officer. The time and place of Divine Services must be approved by the Commanding Officer or by his Executive Officer. This is so because the Commanding Officer is responsible both for seeing that Divine Services are provided, and for assuring that all the other complex military functions of the ship or station are carried out.

The Lay Leader, like the commissioned chaplain, acts as a representative of the Commanding Officer in providing some form of religious worship when the services of an ordained clergyman are not available. The practical implications of this fact are best spelled out in outline form:

1. Official Status. A Lay Leader can represent the Commanding Officer only when he is appointed to or approved in his position as Lay Leader. No one should constitute himself a Lay Leader. Approval or appointment by the Commanding Officer is required. It is highly recommended that the Lay Leader be appointed in writing. (See CINCLANTFLT INSTRUCTION 1743.1A).
2. Scheduled Activities. Once approved or appointed, the Lay Leader should submit to the Executive Officer his proposed schedule of activities. He should never schedule an activity without approval of the Executive Officer, or change a schedule without the Executive Officer's permission. The Lay Leader should request that the schedule be published in the Plan of the Day. He should remember that bulletin boards are a vehicle for official publications; they should not be used except for approved announcements.
3. Authorized Spaces. For whatever religious activities he organizes or conducts, the Lay Leader will want spaces which are ample, private, and reasonable well ventilated. His use of such spaces must be approved. Before asking approval of the Executive Officer, the Lay Leader should consult with the Department Head or Division Officer who has immediate cognizance of the space desired. Courtesy and prudence in this matter will win the kind of active support without which the Lay Leader cannot function. If, for some reason, the Lay Leader cannot locate a suitable, available space, he should report his problem to the Executive Officer.
4. Official Duty. If the Lay Leader is appointed by the Commanding Officer, it can be assumed that his Division Officer will cooperate in making him available to conduct scheduled services. If, on the other hand, the Lay Leader merely wishes to volunteer his services, and expects verbal approval rather than written appointment, he should take the entire matter through channels, starting with his Division Officer. The principle to be remembered is that the Lay Leader

carries out his religious functions as collateral duty; he has no authority to excuse himself from his primary duties.

5. Reports. In the U. S. Atlantic Fleet, a quarterly report of Lay Leader activities is required to be submitted to appropriate Type Commanders. The Lay Leader should keep a record of the number of services conducted and the attendance thereat, and report these figures at the time and to the person designated by the Executive Officer.

III. Religious Functions of the Lay Leader

1. Prayer Services. The principal function of the Catholic Lay Leader is to arrange prayer services for the Catholic men. He should procure needed copies of prayer books, hymnals, rosaries, or whatever else is appropriate. He should take care of scheduling and publicity. He may well have someone else actually lead the prayers; in fact, it is highly recommended that various persons be given the opportunity of leadership. But he should work with them in preparing the service. Prayer services should be held on Sundays and holy days of obligation. However, they need not be limited to these days. Some ships have daily rosary services during the seasons of Advent and Lent. Others schedule them the year around. The extent of the schedule will depend on the number of Catholic men aboard, the availability of space, and the nature of the ship's operating schedule.

The Lay Leader is urged to give thought to variety in the composition of the prayer services. They should not consist exclusively in the recitation of the rosary. There is available a booklet of prayers arranged for group recitation ("Let us Pray"), which makes possible many appropriate combinations of prayers. Thus Morning Prayers or Evening Prayers can be combined with Rosary Devotions or Mass Devotions and Spiritual Communion. The Stations of the Cross can be used for mid-week lenten services.

The Lay Leader does not seek variety for variety's sake. But if he confines his prayer services to recitation of the rosary, he must inevitably lose the scope and richness of spirituality which is normally unfolded to Catholics in the Church's liturgy and ritual. Thus, Morning Prayers and Evening Prayers contain the acts of Faith, Hope, Charity, and Contrition, the Apostle's Creed, the Confiteor and many more prayerful expressions of man's service and worship of God. The Mass Devotions serve to remind the Catholics that the Holy Sacrifice is still the center of Catholic worship, even when he is temporarily deprived of the privilege of attending. The Spiritual Communion, apart

from being an act of love and worship, helps to keep alive the consciousness of the Real Presence and the desire for Holy Communion. The Lay Leader should prepare his prayer services carefully. He should select in advance the prayers which he intends to use, and read them over to be sure of the pronunciation of words, the occurrence of pauses, etc.. In a word, he cannot lead a prayer service if he doesn't know where he is going.

2. Liaison with Clergymen. The Lay Leader should always remember that, valuable as his services are, they are no adequate substitute for the ministry of the priest. He and his Catholic shipmates need to attend Mass and to receive the Sacraments at every opportunity. Part of the functions of the Lay Leader is to increase such opportunities.

a. Invite a priest to come aboard.

Of course, consent of the Executive Officer should be sought first, with tentative agreement on acceptable day and hour for the visit. The Lay Leader may himself approach a Catholic chaplain whom he knows to be in the vicinity; or he may request the chaplain assigned to his squadron, parent tender, nearby station, etc., to try to make such arrangements. He will find most Protestant chaplains entirely cooperative towards such requests. However, he must be prepared for the fact that most Catholic chaplains already have a full schedule of Masses, particularly on Sunday. It is more likely that a priest may be available for a weekday Mass, and especially for confessions.

If the invitation is accepted to come aboard, the Lay Leader should meet the visiting priest, see that proper preparations are made for confessions, Mass, or whatever the schedule may call for; and stand by to be of general usefulness until the visit is over.

b. Know the schedule of Masses at nearby ships, stations, or civilian churches. This information should be passed on to the Executive Officer for publication in the Plan of the Day, and as the basis for organizing church parties when circumstances permit.

Admittedly, it will at times be difficult for the Lay Leader to obtain such information. With the cooperation of his Fleet, Force, or Squadron chaplain, however, he should be able to obtain a list of ships and stations in his present or anticipated vicinity to which Catholic chaplains are attached. His own ship can contact such ships and stations by radio to learn when services are scheduled. Schedules of civilian churches can be ascertained by direct inquiry;

or such schedules may be part of the information provided by Boarding Officers at ports of call.

3. Religious Supplies. The Lay Leader may receive requests for rosaries, medals, missals, and other religious articles. To the extent that they are available at all for issue without cost, such articles will usually be provided by the Force Chaplain, either directly or through Squadron Chaplains. The Lay Leader should, except in extraordinary circumstances, use these channels of supply. Chaplains of ships and stations do not ordinarily anticipate such demands, and consequently are not prepared to meet them.

IV. Miscellaneous Information

As was indicated earlier, the Lay Leader is not expected to be, nor automatically qualified as a teacher of Catholic doctrine. It is highly likely, however, that his known position as Lay Leader will invite questions concerning Catholic belief and practice. To enable the Lay Leader to assist others in matters of immediate practical importance, we list here a few items of information commonly sought.

1. Holydays of Obligation. In the United States, these are six:

(1) Christmas (25 December), (2) the Circumcision (1 January), (3) Ascension Thursday, (4) the Assumption (15 August), (5) the Feast of All Saints (1 November), and (6) the Immaculate Conception (8 December). Catholics in the Armed Forces of the United States are obliged to observe only these days, even though the countries in which they happen to be observe other days.

2. Fast and Abstinence. To fast means to limit the quantity of food taken. Only one full meal is allowed on a fast day. Two small "snacks" may be taken in addition, but there should be no eating between meals. Abstinence means refraining from eating meat and meat products, such as gravies, broths, etc.

Catholics in the Armed Forces are exempt from ordinary laws of fast and abstinence on all days except (1) Christmas Eve, (2) Ash Wednesday, and (3) Good Friday. Catholic servicemen may eat meat on ordinary Fridays of the year, even when they are on leave or liberty, or when meat substitutes are available.

Questions concerning fast and abstinence for dependents of servicemen should be addressed to their Catholic chaplains or parish priests.

3. Eucharistic Fast. In order to receive Holy Communion, Catholics must be fasting for three (3) hours from solid foods and alcoholic beverages, and for one (1) hour from other liquids, except water (which no longer breaks the fast). This law applies regardless of the hour of the Mass in connection with which Holy Communion is received; hence it now applies to the Midnight Mass of Christmas.

4. Marriage Requirements. Preparations for Catholic marriage are somewhat complicated. The serviceman who hopes to be married on a short leave should be advised to make his preparations well in advance. Here is a summary of what is needed:

A. If both parties are Catholics, the following are needed:

- (1) Recent baptismal certificate of both parties (issued not more than six months ago.)
- (2) If the bride is a civilian, written permission from the bride's pastor for the Chaplain or other priest to officiate, and a statement by her pastor that he knows her to be free to marry.
- (3) A statement from the proper pastors or chaplains that the banns of marriage have been published and no impediment was revealed, or a statement that a dispensation from banns was granted.

B. If a Catholic marries a non-Catholic, the following are needed:

- (1) Recent baptismal certificate of the Catholic party (issued not more than six months ago).
- (2) (a) Baptismal certificate of the non-Catholic, if possible; or (b) Evidence of the baptism or non-baptism of the non-Catholic party. If baptized, the religious denomination of the baptizing minister, his name, address of the church and date of Baptism should be stated for the record.
- (3) If the bride is a civilian Catholic, written permission from the bride's pastor for the chaplain or other priest to officiate, and a statement by her pastor that he knows her to be free to marry.
- (4) If the bride is non-Catholic, a letter from the pastor of the Catholic parish within which she resides, stating that she is free to marry.
- (5) A dispensation for the mixed marriage. The type of dispensation needed depends on the Baptism or non-Baptism of the non-Catholic party. In applying for the dispensation, both non-Catholic and Catholic parties must sign promises that the Catholic party will be allowed free exercise of his or her religion, that all children

born of the union shall be baptized and educated solely in the Catholic religion, and that there will be only the Catholic ceremony. Ample time must be allowed to obtain this dispensation, which is to be granted by the Bishop of the Catholic party.

C. If either party was married before, the following are needed:

(1) If the former spouse has died, a death certificate showing this, or some equivalent proof, e.g., undertaker's records.

(2) If the former spouse is still alive:

(a) Declaration of nullity of previous marriage or marriages, issued by a competent matrimonial court of the Catholic Church. (N.B. No date should be set for the marriage until a declaration of nullity has been actually received from a court of the Catholic Church)

(b) Civil decree of divorce or annulment granted for the former marriage or marriages.



GUIDELINES FOR JEWISH

LAY LEADERS

Prepared by CDR S. SOBEL, CHC, USN
FIFTH NAVAL DISTRICT, Norfolk, Va.

GUIDELINES FOR JEWISH LAY LEADERS

SABBATH SERVICE

HOW TO CONDUCT A SABBATH SERVICE ABOARD YOUR SHIP

A. Permission is required! You are in the Navy, Navy regulations require Commanding Officer's permission for all religious services aboard your ship. Clear it with ship's Chaplain or if there is none, with the ship's Executive Officer.

- 1) You thus get permission to hold the service.
- 2) You get an assigned place, which will be cleared for you for the service.
- 3) The service will be listed in the ship's Plan of the Day.

B. Supplies aboard ship. You need supplies aboard ship before you sail. Get them at the District Chaplain's Office or from the Fleet Chaplain's Office. Plan Ahead. Don't be caught short of supplies at sea. You know your ship's sea plans. Make your arrangements in advance. Get your supplies in the States. If caught short, sometimes you may be able to obtain Jewish supplies from Chaplains at overseas installations or at Fleet Headquarters abroad.

C. The following are required supplies you need for your ship:

- 1) one tallis for the leader of the service.
- 2) one prayerbook per man plus five (5) extra copies.
- 3) one Scripture reading per man plus five (5) extra copies.
- 4) one "Book of Jewish Thoughts" - Hertz, one per man, five (5) extra copies.
- 5) pocket Jewish Calendar, one per man, five (5) extra copies.

6) Wine for Kiddush (This will be supplied by the District Chaplain's Office), it may be brought aboard only with the permission of the ship's Captain, or XO. It must be stored by an officer. Kiddush is a religious ceremonial, and the use of wine should be in that spirit.

7) Yarmulkas, one per man, five (5) extra.

D. Conducting the Service - General Hints.

1) The leader who conducts the service must familiarize himself with the service in the prayerbook. Read through it aloud. Become familiar with the words, then it will be smooth and easy.

2) What about Hebrew? If you, or one of the other men is able to read Hebrew, then do read the starred portions in Hebrew. If none of you can read Hebrew, then do conduct the Service in English. The important thing is to pray, whatever the language.

3) There are two Sabbath Services in your prayerbook. One is a Conservative-Orthodox Service, the other is Reform. The Conservative-Orthodox Service will be found on the right side of the prayerbook as you open it, the Reform Service is in the back of the prayerbook. Use the service which the majority prefer. Harmony and mutual respect should be the keynote as regards religious differences. The service should be satisfactory to all.

4) About head covering during the services. Conservative and Orthodox Jews worship with their heads covered. Some Reform Jews do also, others worship with heads uncovered. Individual conscience and religious preference must be one's guide. Sailors worshiping with heads covered will use their white hats. For this purpose, if yarmulkas are available they are preferable.

5) Sermons-You may do the following if you would like to have a sermon delivered at your services:

a) request the ship's Chaplain to deliver one. He may do so only on your request. (Chaplain's Manual-NAVPERS 15664-A, Section 4702)

b) you or one of the men may prepare a talk on a religious subject. It should be prepared in advance, carefully thought out, and properly presented. Articles appearing in The Jewish Digest, for example, can be very helpful.

c) Instead of a sermon, you may have a group discussion on a subject of serious Jewish interest. This too requires preparation, so that the discussion may be worthwhile.

d) Tape recordings of Jewish services and music are available from the Fleet Chaplain's Office.

6) Time schedule for the Service. USUALLY the best time to schedule the Sabbath Service is Friday evening at 1930 or 2000. Schedule your service in such a manner that there is no haste in completing it before another activity. It should not be rushed. Even so the total length of the service should not be over an hour.

7) Who are the Jewish personnel aboard ship? Find out from the ship's Chaplain. He will have the ship's health records checked and inform you of Jewish personnel. If there is no ship's Chaplain, ask permission to have the health records checked for the information.

Now you have the names of Jewish personnel aboard your ship. Meet each one personally. Look him up. Say hello, invite him to services. If a man has a watch scheduled during the hour when Sabbath Services are to be held, have him contact his Division Officer, in advance. Meet the men and you will have a fine attendance at services.

8) Rigging for the service:

a) If a front altar effect is desired, though none is necessary for the Jewish service, the following altar equipment should be used: a set of candlestick holders and an altar cloth inscribed, "Holy, Holy, Holy". The candles may be lit. This is available from the ship's chaplain.

9) Following the service, make certain to collect the prayerbooks and Bibles. Put everything away in its proper place. We regard the tallis, prayerbooks, and Bibles to be Holy. Treat them in that manner.

Any further inquiries as to proper procedure can be answered by writing to the Jewish Chaplain, District Chaplain's Office, FIFTH Naval District, Naval Base, Norfolk 11, Virginia.

This guide has been prepared to help you conduct Jewish services aboard ship. We hope it may prove helpful to you.

If as a result of experience you have any additional suggestions which may prove helpful to other Jewish Lay Leaders, please share them with the Jewish Chaplain at FIFTH Naval District Headquarters.

Suggested Service for Friday Evening

"Orthodox - Conservative"

All references are to the Prayer Book for Jewish Personnel in the Armed Forces of the United States, 1958

1. Page 127. Responsive Reading: Psalm 95.
2. Page 130. Sing or recite one or more stanzas of Leho Dodee (Come, my beloved).
3. Page 133. Responsive Reading: Psalm 92.
4. Page 138. Congregation rises. Borehu (Bless the Lord). Congregation is seated after "for all eternity."
5. Page 138. If possible, read the first paragraph beginning with "Praised be Thou," in Hebrew.
6. Page 138. Read paragraph beginning with "With everlasting love," in English.
7. Page 141. Rise for Shema. Congregation is seated after "for ever and ever."
8. Page 141. Read "Thou shalt love the Lord thy God," in English.
9. Page 141. Silent reading from "It shall come to pass" to "I am the Lord your God", on page 145.
10. Page 145. Responsive reading to "Who hast redeemed Israel," on page 147.
11. Page 147. Read "Cause us, O Lord our God,"
12. Page 149. Read Exodus 31:16-17.
13. Page 151. Rise for the Standing Devotions, which are read silently through page 161. Congregation is seated on completion of Standing Devotions.
14. Page 163. Read "The heaven and earth," "Blessed art Thou," and "The Shield of our fathers," as indicated on this page.

15. Page 165. (Congregation rises.) Read "Our God and God of our fathers."

16. Page 166. Read the Kiddush beginning with the words: "Praised art Thou."

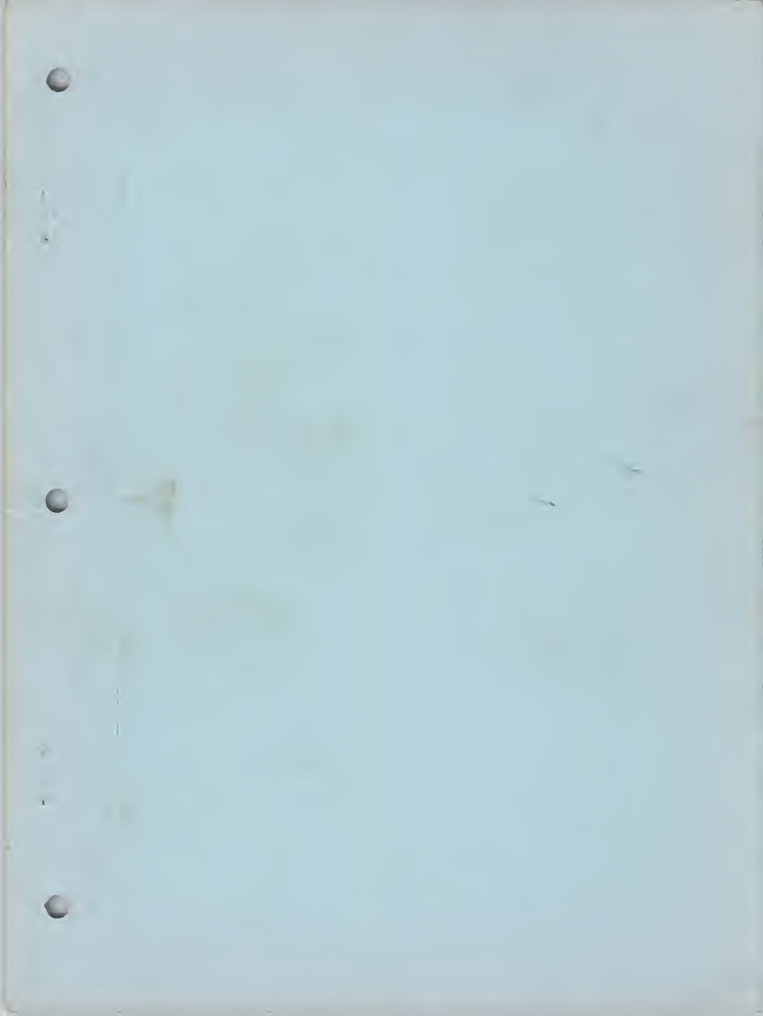
17. Page 170. Congregation rises for the Adoration. It is now customary for the congregation to read, or sing, the first paragraph, Olaynu in Hebrew, and the second paragraph, beginning with the words: "We therefore hope," in English.

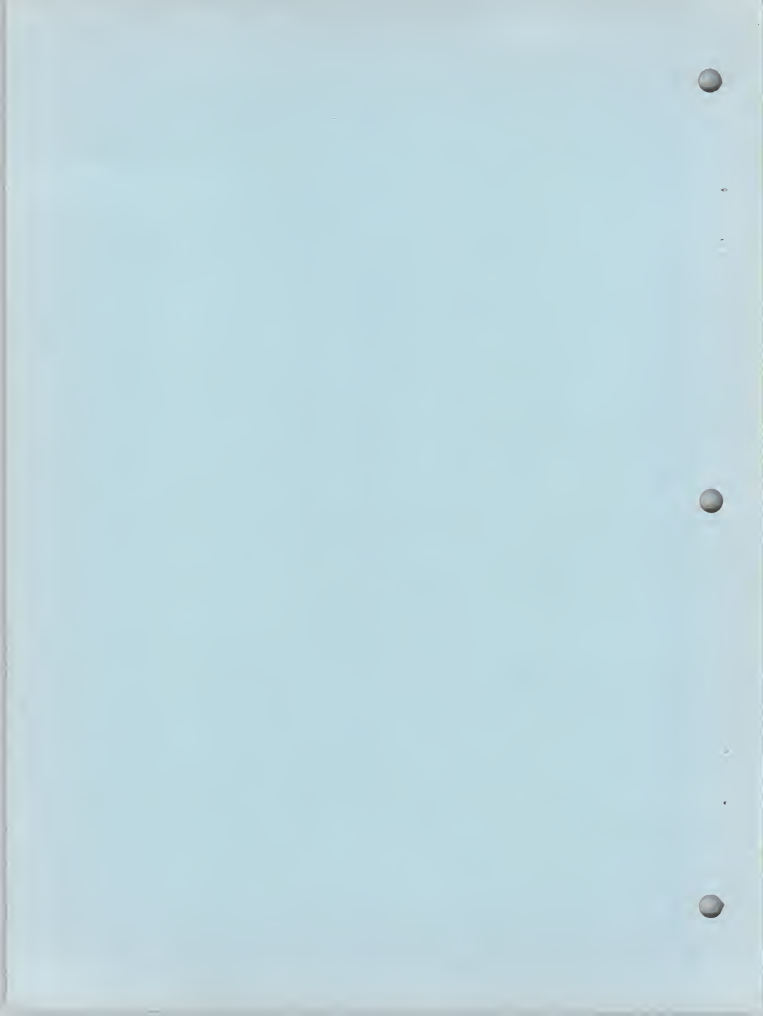
18. Page 171. Mourners rise and say the Kaddish.

19. Conclude with a closing hymn, such as Yigdal, Sholom Alayhem, Ayn Kaylohaynu, Adon Aolom, etc., and the Navy Hymn.

The Friday Evening "Reform" Service is on page 386.

"O Come, Let Us Sing" A special hymnal/containing all of the traditional melodies occurring in the services are obtainable from the Fleet Chaplain's Office.





Staff Study

Unclassified

ANNEX D

SPECIAL FORCES PRAYER CARD

ANNEX D

Unclassified

If seriously wounded, injured, or ill where death appears imminent do the following, in order, for one of your men:

- ## FOR A PROTESTANT

[illegible]

The man should be informed, if he does not

FOR A JEW

Inform the soldier, if he does not already know, that his condition is serious. With due regard for the man's own personal desires, he should be told of the nature of his condition, the extent of contrition and penance. The following prayer may be used, and should be said with the dying man's hands joined in prayer. *Thou who art the Creator of life, and in whose hands are the spirits of all flesh, humbly and devoutly beseech Thee, O Lord, to spare my life and my death are in Thy hands. I will pray Thee for life and for healing in this moment of my death. O Lord, Thou who art the Father, the son of my life here is now come. I am resignedly do I accept the decree. I would willingly accept the will of God, with clean hands and a pure heart. Yet I am bowed down by my sin against Thee and against my neighbor. I fervently confess my guilt and I beseech Thee, O Lord, to cleanse my sinner. Fervently do I pray that Thou wilt show me the way of life. O Lord, Thou who art the Father, the son of my life here is now come. I am cleansed through Thee, O Lord, my soul may enter life.*

Staff Study

Unclassified

ANNEX E

BIBLIOGRAPHY

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ANNEX E

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BIBLIOGRAPHY

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4. Religious Lay Leader Guide (U S Atlantic Fleet, U S Navy, November 1962).

Unclassified